

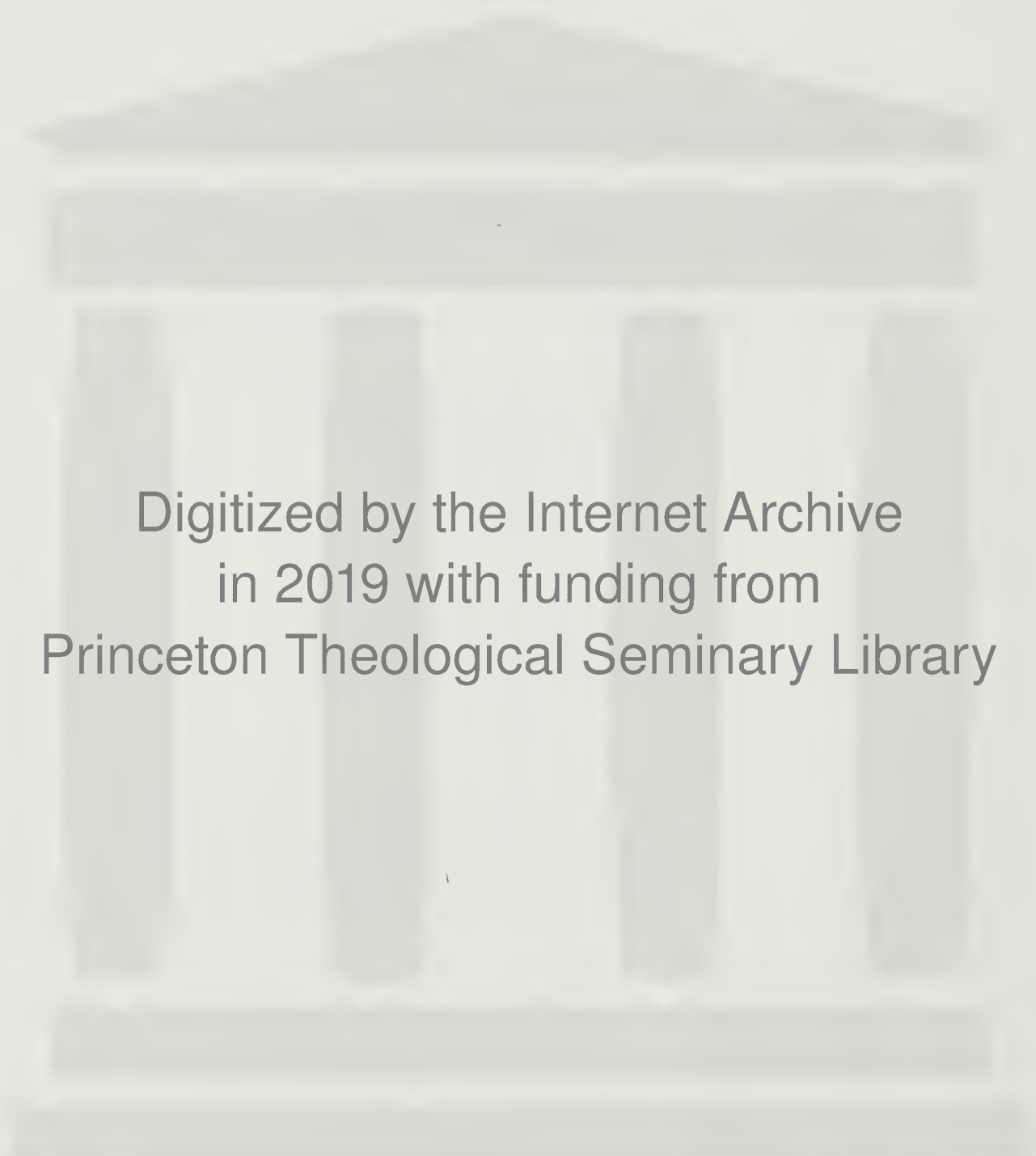
Library of the Theological Seminary

PRINCETON • NEW JERSEY



Gift of
Samuel Agnew, Esq.
1855

BT 140 .S87 1847
Sutton, Henry.
The evangel of love



Digitized by the Internet Archive
in 2019 with funding from
Princeton Theological Seminary Library

<https://archive.org/details/evangeloflove00sutt>

THE
EVANGEL OF LOVE:

INTERPRETED BY
HENRY · SUTTON.

“ THAT WHICH BEFITS US, EMBOSOMED IN BEAUTY AND WONDER AS WE
ARE, IS CHEERFULNESS AND COURAGE, AND THE ENDEAVOUR TO REALIZE
OUR ASPIRATIONS.”

RALPH EMERSON.

LONDON:
C. A. BARTLETT, 32, PATERNOSTER ROW.

MDCCCLVII.

R. SUTTON, PRINTER, BRIDLESMITH GATE, NOTTINGHAM.

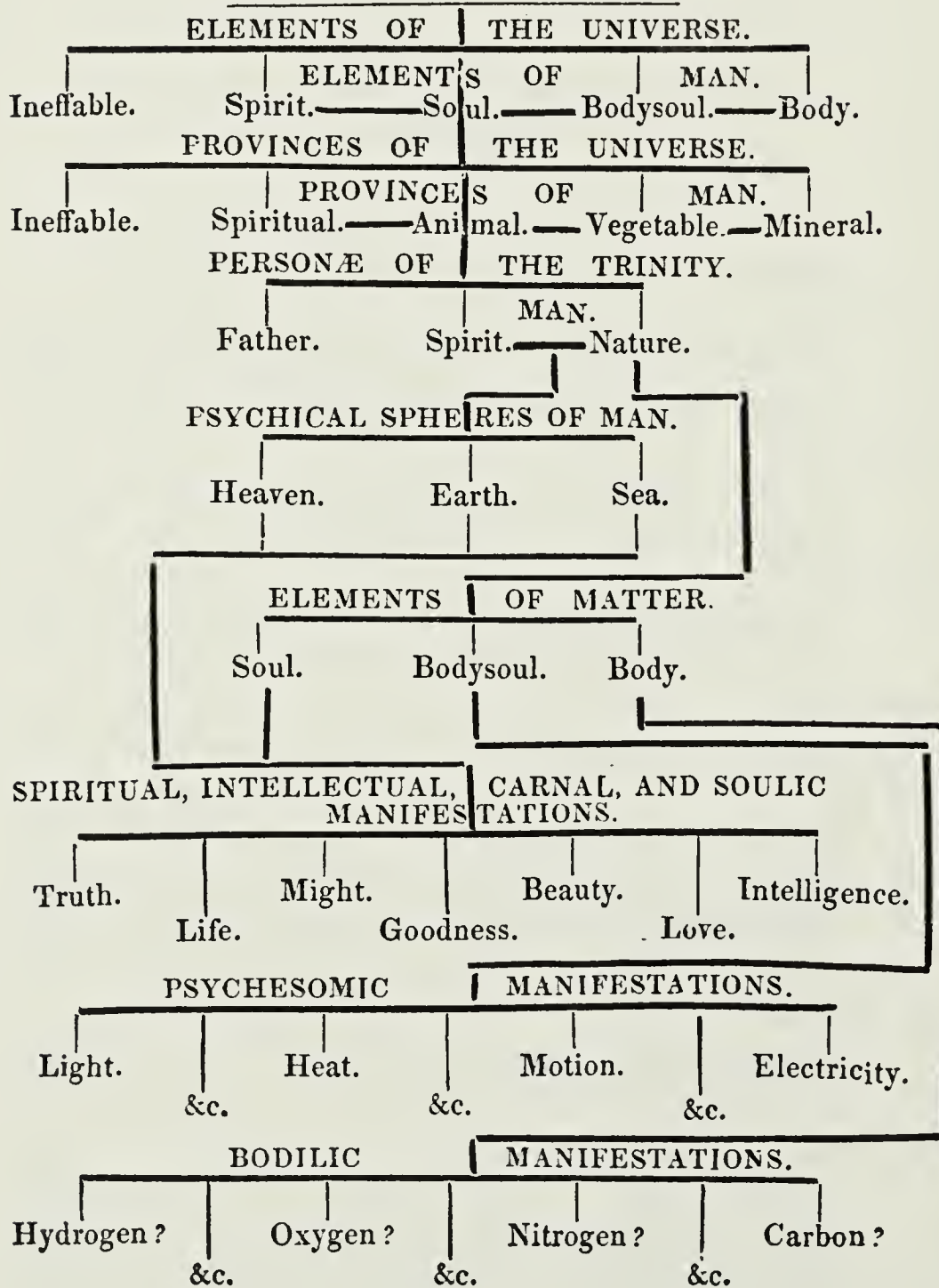
INDEX.

Prologue.....	9
I. TRUTH.	
i. Bible Shallows.....	29
ij. Bible Deeps.....	46
II. STRENGTH.	
i. Living Oracles.....	55
ij. Conduct.....	59
III. BEAUTY.	
i. Analogies of Beauty.....	67
ij. Assimilation and Vision.....	77
IV. LIGHT.	
i. Spiritual Illumination.....	87
V. LIFE.	
i. Life Lost and Won.....	105
ij. Life Here and Hereafter.....	119
iij. Life Extra-Universal.....	126
iv. The Lamp-Stands.....	134
VI. GOODNESS.	
i. Friday in the Church.....	143
ij. Friday in the World.....	152
VII. LOVE.	
i. The Universe.....	164
ij. Internal Perceptive Love.....	171
iij. External Perceptive Love.....	201
Epilogue.....	225

SUMMARY

OF

THE UNIVERSE.



THE EVANGEL OF LOVE.

1. GOD IS ALL IN ALL.

2. This fact forces itself irresistibly on the minds of all true seers. Even Alexander Pope could not escape it : for he says

“All are but parts of one stupendous Whole,
Whose Body, Nature is ; and God, the Soul ;”

which is both false and true. So James Thomson exclaims of the Seasons

“These, as they change, Almighty Father ! these
Are but the varied God.”

And Paul says roundly “IN HIM *we live and move and have our being.*” So Jacob Behmen :—“*All beings are but one great Being, which hath breathed forth itself of itself, and hath severized and formized itself.*” And the same truth more imperfectly Ralph Emerson expresses, when he asserts that “*The universe is the externization of the Soul.*” And Henry Agrippa (De Occultâ Philosophiâ) testifies : “Democritus et Orpheus, et multi Pythagoricorum, cœlestium vires inferorumque naturas diligentissimè perscrutati, *omnia plena diis esse dixerunt.*” Thus too the old Brahminical writers could not avoid recognizing the fact which everywhere met their deep earnest gaze : they said “*All that exists, is God : whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being.*”

3. But though we admit this doctrine of pantheism, we are not therefore to worship stocks and stones as God. For though the essence and substance of all natural things is Godhead; yet, as developements of that substance, such things are incomplete; and are therefore not entitled to supreme adoration. For to worship anything supremely, short of Perfection, is wickedness and idolatry.

4. In the All-in-all then, let us notice three phenomena : (1) SPIRIT : (2) SOUL : (3) BODY :

5. And let us remark further, that in the SPIRIT only, is Perfection to be found :—To worship the Body and the Soul of the Universe supremely, is, therefore, idolatry : but to worship the Spirit, is life and peace.

6. All Nature is composed of Matter :

7. And all Matter, of the Universal Body and Soul :

8. And moreover ; wherever the Soul of Nature is, the Body is ; and the Body, the Soul.

9. The Soul is that which adjusts, strengthens, beautifies, enlightens, enlivens, utilizes, and enlovens all Nature. To it alludes Virgil, when he says,

*“ Principio cœlum, et terras, camposque liquentes,
Spiritus intus alit, totamque infusa per artus
Mens agitât molem, et magno se corpore miscit.”*

And after him, Pope :

*“ This, changed in all, and yet in all the same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”*

10. This Universal Soul has seven attributes or manifestations : (1) TRUTH ; (2) POWER ; (3) BEAUTY ; (4) INTELLIGENCE ; (5) LIFE ; (6) UTILITY ; and (7) LOVE :

11. And nothing in Nature exists without every one of these seven properties. [¶ 6, 7.]

12. Yet although Nature has only these seven *Soulic* principles, she works three successive organic achievements with them and their subordinates. For the kingdom of Nature has three provinces : (1) MINERAL ; (2) VEGETABLE ; (3) ANIMAL ;

13. And all things in Nature, belong to one of these three provinces.

14. The Mineral (in which term *all* mere gases, fluids, and solids are included) has an organic Truth, Strength, Beauty, Intelligence, Life, Utility, and Love of its own:—the Vegetable, the same, of its own:—and the Animal, the same, of its own. Thus we say there is a Mineral Life, a Vegetable Life, and an Animal Life: not that these three are distinct principles, but only three several phases or manifestations of the same principle: which principle is the Life of the Universal Soul.

15. And as the Soul is in every particle of Nature, it follows that there is no particle without Soulic Intelligence, and Vitality, and Love, as well as the rest of the Seven Souls; so that

“ Every grain
Is *sentient* both in unity and part,
And the minutest atom comprehends
A world of *loves*.”

Thus it is wrong to say a stone is *inanimate*, or a gas *unintelligent*: or to speak of *dead* matter. And this is the secret reason why every poet *must apostrophize* mineral, as well as vegetable existences;—and *personify* them. For the poet is always the *seer*, and Nature utters through his lips the truths, which from others she conceals.

16. Every vegetable is a double mineral; so that its organic number would be 14 rather than 7: for each succeeding province of Nature includes its predecessor,—the vegetable the mineral, and the animal the vegetable. So 2 consists of 1 added to 1: and 3 is 1, with 2 added, and includes both 1 and 2.

17. In the vegetable province, therefore, mineral Truth, mineral Strength, mineral Beauty, mineral Intelligence, and Vitality, and Utility or Goodness (for these are the same), and Love; exist as completely as in the mineral itself; the vegetable being a mineral, with an aggrandisement.

18. So also the animal province consists of both its predecessors, with an enhancement. For the material of an animal's body is held together by the mineral organic influences as completely as is the mineral itself: and moreover, by the vegetable influences as completely as the vegetable itself: for it has vege-

table Truth, vegetable Power, vegetable Beauty, vegetable Intelligence also, and Life, and Goodness, and Love.

19. It is therefore wrong to say that an animal is not a vegetable, or a mineral :—for every vegetable is a mineral, or it could not be a vegetable ; and every animal a vegetable and a mineral, on the same grounds.

20. Now as Nature has only these three provinces [¶ 13] ; it follows that Man must be either, at his highest, a mere animal ; or else Supernatural.

21. And in fact he is both Natural and Supernatural :—Natural, because he is a mineral, a vegetable, and an animal :—Supernatural, because he is higher than these. The highest instinct in Nature is the Universal Soul : but Man has a higher instinct still, which is Spirit, or the Most High. Man's superiority to the animals does not consist then in his having *reason*, as some say ; if by 'reason' be meant the reasoning faculty ; for the animals have this, though not to so great a degree. But it consists in a faculty of a wonderfully higher kind : viz., a faculty of receiving of, and communing with the Most High.

22. This power of communion is not a communion by *thought*, as some say : but is an actual positive sensation or perception : for sensation is the source of all our possible knowledge ; and that which has never been externally or internally sensated, has never been *positively* known.

23. For there are no innate ideas in the mind. Nor can thought have any material to work upon, unless what sensation had previously given. But then there are many senses, both internal and external : and there are sensations of many kinds. And by 'sensation,' is not meant an effect produced on a sense, necessarily by an outward cause ; but perhaps only a simple *consciousness* of its own existence and operation, which the sense has.

24. Now if we had no real sensation of the Most High, we could never *positively* know Him : we might indeed form an idea of the existence of a God, by help of an *a priori* or an *a posteriori* argument, founded on one, or on divers sensations ; but we should still be as far from KNOWING the Most High positively, as before. For KNOWING the Most High, is not *concluding*, and *inferring*, but *feeling*, or *sensating*, His existence. And to Him

thus KNOWN, the names GOD, SPIRIT, CHRIST, HOLY GHOST, are given.

25. The Most High, thus perceived by the Spiritual organs of Man's brain, has seven modifications, or attributes: (1) TRUTH; (2) POWER; (3) BEAUTY; (4) LIGHT; (5) LIFE; (6) GOODNESS; (7) LOVE: which are called (Rev. i, 4) *The Seven Spirits of God*.

26. Thus the Universe, as positively knowable by Man, consists of four classes of facts: (1) the mineral; (2) the vegetable; (3) the animal, provinces of Nature; and (4) the Most High, incarnated in Man. And thus the ALTAR, that is, the knowable Universe, has four angles or horns:—"The four horns of the golden altar that is before God." (Rev. ix, 13.)

27. And now we may see how it is that Man is both Natural and Supernatural. He is Natural, because he is an animal, and consequently a vegetable and a mineral. But he is a member of the fourth province of the Altar, and thus super-Natural.

28. Of this fourth province, the three previous provinces are only shadows and emblems. Or in other words, all Nature is phantasmal, as Spirit is substantial: for Nature is only an index which points to Supernature. Thus the man who *knows* not the Most High, is living, not in real Life, but only in the representatives thereof. And Nature gives no real Life, for itself is but a reflection or image of such;—an outward breathing merely, and a spectral appearance.

29. And therefore to have been born in Nature only, is not sufficient to confer eternal Life; but to this end, a man must be born again.

30. Three sets of organs there are in Man's brain: (1) CELESTIAL; (2) INTELLECTUAL; (3) CARNAL.

31. The first are instinctible by Spirit; but the two latter are only capable of being instigated, at their highest, by the Soul.

32. To these three sets, the Jewish poets have given mystic names: the Spiritual faculties being called HEAVEN, or AIR; the Intellectual, EARTH, or LAND; and the Carnal, SEA.

33. And by help of this simple clue, we may now unravel many of the mysteries of the Bible: and first, let us look at

THE PARABLE OF CREATION.

34. The history of mankind is a history of constant progress. For each age does not stand on its own private base apart from former ages, but is on the head always of its predecessor, and is a continuation of the same. From the first appearance of the race then upon the earth, to the present moment, a continuous drama has been enacting, having seven acts, *its acts being seven Ages*. So that the creation of mankind is a work of six Days, and a resting on the seventh: and to each of these seven Days, its own Spirit is especially given. Thus the seven Spirits are seven keys, wherewith to unlock the archives of the world.

35. What then was the original condition of mankind? *In the beginning God created the Heavens and the Earth: but the Heavens, or Spiritual faculties, were only inactive and rudimentary; and the Earth, or intellect, was without form and void: while darkness was upon the face of the human deep. And the Spirit of God moved upon the face of the Waters.*

36. But what shall we understand by the word 'Waters'? *"The WATERS which thou sawest are PEOPLES, and MULTITUDES, and NATIONS, and TONGUES."*

THE FIRST DAY.

37. *God said, Let there be Light,—let there be Truth,—and there was Truth, and God saw that it was good. And God divided the light of Truth from the darkness of error, and called the Truth, Day; and the error He called Night. And the reign of Evening-darkness and the triumph of Morning-light was the first Day.*

38. The achievement of this day was the creation of the Morning, or Dawn of Truth, out of the blackness of the original Evening of a dark Heaven, and a formless Earth. To this also allusion is made in the book of Job, where God is represented as asking *Hast thou commanded the Morning since thy days, and caused the Day-spring to know his place, that he might take hold of the ends of the EARTH, that the wicked might be shaken out of it?* These words have no intelligibility, except from their internal meaning: the dawn of the outward light has no such tendency:

but this is the great mission of truth, to take possession of the ends of the *intellect*, and to make it clean, that God's will may be done on EARTH, by the intellectual men, even as it is done by the Spiritual men in HEAVEN.

THE SECOND DAY.

39. The text referring to this day, we will dispose as follows :—God said, *Let there be a firmament in the midst of the Waters, and let it divide the Waters from the Waters. And God made the firmament, and divided the Waters which were under the firmament from the Waters which were above the firmament; and it was so. And God called the firmament Heaven. And God said, Let the Waters under the Heaven be gathered together unto one place, and let the dry Land appear; and it was so. And God called the dry Land Earth; and the gathering together of the Waters called He Seas; and God saw that it was good; and the Evening and the Morning were the second Day.*

40. Now we have here two great movements: (1) the creation of a firmament, or expansion, separating one class of people from the rest: and (2) the gathering together of the rest of the people into one place, generating an intellectual result. And as this firmament is called HEAVEN, it plainly discovers that the circumstance that differenced the Waters which were above the firmament from those below, was simply, SPIRITUALITY. For it was in this day that true Spirit was first evolved. In this day, for the first time, did God succeed in separating to himself a church and people.

41. Corresponding with this first developement of true Religion in the world, was the arising of a sense of the necessity of worship in the minds of those who were yet Unspiritual; and the generation of an intellectual deputy for true Piety. For the Waters which were under the Heaven, were gathered together in one doctrine, in which the dry LAND, or *intellect*, appeared, instead of the true rain of Heaven. So that there were now two kinds of religion in the world; the one true, Spiritual; the other false, merely intellectual, notional.

42. Now it should be known, the Seven Seals, Trumpets, and Vials, spoken of by John in his Revelations, correspond with the

seven Ages of the world :—The first Seal, Trumpet, and Vial, to the first Day ; the second to the second ; and so on.

43. When then the second Trumpet sounded, there was, as it were, a great Mountain, burning with fire, cast into the SEA ;—that is, into the carnal classes of mankind ; and the third part of the Sea became blood. Now as the Trumpet-blasts relate to intellectual events, as will by and by be seen : it follows that this mountain was something *intellectual*.

44. And indeed, it may be observed generally, that as *mountains* are developements of the natural *earth*, so the word *mountain* is often used by the Jewish poets to signify a particular development of the poetic EARTH, or intellect :—that is to say, an intellectual doctrine or occurrence.

45. This great Mountain, then, that was cast into the Sea, was the same circumstance as we have just hinted at, in the generation of the dry LAND among the Waters below the Heavens : the Waters below the Heaven being in fact, the Sea ;—and the dry Land, no other than this intellectual Mountain. And the introduction of this intellectual creed and worship among the Unspiritual men, was the cause of great schism and strife ; being the same circumstance as is elsewhere spoken of, under the name of the Tower of Babel.

46. To this same outbreak of tyranny, bigotry, and convulsion, further allusion is made, when the prophet represents the second Vial to have been poured out upon the Sea, and it became as the blood of a dead man. And just in the same way the opening of the second Seal, was marked by the going out of a HORSE that was *red*.

47. The meaning of the word HORSE, is *intellectual doctrine*.—And I might show this, by quoting divers passages in proof : though it sometimes means *doctrine* alone, as in that place where it is prophesied of Christ, as type of His Gospel, that He should bind his FOAL to the *Vine*, and his Ass's COLT (and both Foal and Ass's Colt have the same meaning) to the choice *Vine* :—where by *Vine* is signified the intellectuality of the doctrine of the true Gospel : as will presently be shewn. But the Horse of this second day was *red* ; bloody, and violent, and it was given to him that sat on this tyrannous intellectual doctrine,

—this Mountain cast into the Sea,—this dry Land among the Waters below the firmament,—to take peace from the intellect, and that they should kill one another; and there was given to him a great sword.

48. This second Day is the Day of POWER. The Soul of a time always accords with the Spirit of the Time; and as it is the office of art to embody the Soul; it should follow that Strength was a great feature in the second Day's achievements. Accordingly, let us look at the Pyramids;—have they much Beauty, betray they much Intelligence or Utility? Do they teach a doctrine of Love, as the buildings, even in our Day, are almost beginning to do?—A certain rough Truth, a geometrical proportion they have indeed, as was natural; but Strength, pure Strength, is their heart and Soul. Think again of the Sphinxes, and enormous remains of Egypt and the whole East, constructed at this period. Rough, vast, unbeautiful, unuseful they were; but how emphatically *Strong!* And consider: what is the great political principle of Strength?—*Concentration of men into masses, combination, and division of labour.* Accordingly, we find that in this second Day, for the first time, men did become concentrated into masses, and to found dynasties and empires. Kingcraft and Priestcraft, those two most terrible developments of Strength, took origin here. Here the first great cities were built; Memphis, and Tanis, and Thebes, and Babylon. Strength political was certainly a creation of this Day.

49. The Mythologies of all old nations will corroborate the above. Look, for instance, at that fable of the gigantic Titans, “Sons of the *Earth*,”—another version of the Tower of Babel. *There were giants upon the Earth in those days*, says the historian;—men of great *force* of mind, who led the rest captive at their will.

THE THIRD DAY.

50. On this Day, God said, *Let the Earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself, upon the Earth: and it was so.*

51. For the intellect did, in this third Day, bring forth wonderfully: philosophy, letters, and the arts, first attaining any ad-

vancement then. The process did indeed begin in the second Day, when the dry Land appeared; as we find that Noah, after the allegorical Flood, became, literally, "*a man of the Earth*," (Gen. ix, 20) an intellectualist. But it was not till the third Day that the intellectual Grasses and Trees, sciences and studies, did efficiently appear.

52. The third Day was the Day of BEAUTY. Herein lived the Greeks:—read their history; you shall find how alive they were to the influences of this Soul. "*The ancient Greeks called the world κόσμος, Beauty.*"

53. Does Greek art say anything to the point? Look at its architecture;—the express embodiment of dry cold Beauty. Nor is Greek sculpture less marvellously impregnated with this Soul. And what a difference there is between a Grecian statue, and an Egyptian! The one is beautiful, rounded, flowing; the other, square, massive, delighting in straight lines.

THE FOURTH DAY.

54. LIGHT is the Spirit of the fourth Day. For on this Day God said, *Let there be LIGHTS, or Lightbearers, in the church, or firmament of Heaven; let them be for signs, and for seasons, and for days, and years; and let them be for Lights in the firmament of the church, to give light upon the intellect.*

55. And God made two great Lights: the greater Light, *the visible Christian church*, to rule the day; and the lesser Light, *the Mahometan church*, to rule the night: He made the Stars also: and set them in the firmament of Heaven, in His own mystical church, to give light upon the intellect, and to rule over the day and night, and to divide the light from the darkness.

56. What is the sign and symbol of Christianity? THE CROSS. The Cross is the natural emblem of the *Sun*, as it were his rays streaming out to the four quarters of the world. What is the symbol of Mahometanism? THE CRESCENT, the lesser light, the *Moon*:—how apt in both instances!

57. The Redeemer Himself is reported to have alluded frequently to the advent of Light in His own Day, His biographers also asserted it: and Matthew quotes Isaiah to this purport; *The people which sat in darkness saw great LIGHT* ('the greater

Light,') and to them which sat in the region and shadow of death, LIGHT is sprung up." So Jesus Himself, as the representative of that Faith which He came to symbolize, exclaimed, *I am the LIGHT of the world: he that believeth in Me shall not walk in darkness, but shall have the LIGHT of Life.*" And again He saith, *I am come a LIGHT into the world. That is the true Light, which lighteth every Man coming into the world.*

58. And I think no one can look at the great Spiritual Light which now for the first time was eliminated, without seeing how truly entitled this Day is to its own peculiar designation. *Love your enemies: bless them that curse you:—*at what time, till then, had such a sentiment achieved itself? How amazing a development of the Spirit of Light was there!

59. But then, what shall we say of the Moon, the Crescent, that shineth in that dark eastern night? We must not call Mahomet an *impostor*; he had his mission, as thou and I have ours. We must not despise the Moon and the Stars which God has ordained. We must not forget that the Moon, as well as the Sun, is placed in God's own mystic church—"the firmament of Heaven." People seem to think, because God made the Sun, they must therefore call the Moon ugly names; which I take to be poor logic. I know God made the Sun;—what then? He made the Moon also. And why did He make the Moon?—That millions might be deluded into a piety which would, when they had done their best, damn their souls? Nay, God forbid!—let us call this, *blasphemy*.

60. And let us say boldly, that God made this Moon to give Light upon the Earth in that benighted clime,—with the kindest intention. The eastern world was never prepared for a true reception of the Sun; he rose, but might not shine there, and shines here instead. The great world must turn half round before his beams can reach there; meanwhile they shall have the dim illumination of the Moon. Was it not as much as their weak sight could bear? The Sun would but have dazzled their owlish eyes; let them have the Moon, then, says the gracious World-Lover, and solace their weak vision in its thin rays.

61. But God made the Stars also. First, there were the Twelve, of whom the Saviour said, "*Ye are the Lights of the*

world;—ye little Stars! To these also John alludes in his Revelations, when he sees a great wonder in Heaven—that is in the Spiritual church;—a woman clad with the Sun,—the nominal church of Christ,—and the Moon under her feet, as in the end it shall be; and upon her head, or at her beginning, a crown of *twelve Stars*. And for the rest, let the historians tell you, what multitudes of Lightbearers flourished in this fourth Day.

62. To the shining of these Luminaries, the appointed days are determined. *They are to be for signs, and for seasons, and for days and years.* But consider further; what is the chronological date by which Europe and America reckon? The *Christian Era*. And Asia,—what is the date most used there? The *Mahometan Hegira*.—Again; Christendom measures its year by *Solar* months, and Mahomedom by *Lunar*. And besides all this; let it be remembered that many of the Stars came to be canonized, and so saints' days were kept: whence we now say *Martin-mas, Michael-mas, and Lady-day*. How truly,—in how double a sense, have the Sun, Moon, and Stars, stood for signs, and for seasons, and for days and years!

63. On the opening of the fourth Seal, *there went out a pale Horse, and his name that sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the men of intellect, to kill with sword, and with hunger, and with death, and with the Beasts of the Earth.*

64. When the fourth Trumpet sounded, *the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars; so that the third part of them was darkened.*

65. And when the fourth Vial was poured out, *it was discharged upon the Sun, and power was given to him to scorch men with fire, and men were scorched with great heat, and blasphemed the name of God.*

66. Here then we have plainly predicted, that extensive declension of vitality in the church, which began in the latter part of this fourth Day. It was this evil which, in both Sun and Moon-dom, resulted in that monstrous alliance of church and state, in which consists the worst of the church's scorching and blasting heat. But not only by usurping temporal power, has the church thus scorched men with fire; she has done this also

by that dreadful influence which she has exercised over weak-minded persons, making them, through fear of her savage bugbears, to be in anguish and torment, and all their lifetime subject to bondage. And here I chiefly allude to that infamous doctrine of purgatory, and endless torments; the mournfullest libel on the God named LOVE, human fancy ever invented. What wonder that this great heat which has so scorched men, should fail to effectually win them? What wonder, that for all this bugbear of frying and burning, the world repented never, or gave God glory?

67. Upon the PALE HORSE [¶ 47], *pale* with its own terrors, which it carries on its back;—upon this *pale doctrine* of terror, sat Death, and Hades followed with him. And what has this savage doctrine, and this unholy alliance of church and state, done? Killed with the sword, caused men to die by force for ever; and not by force only, but by hunger, by depriving them of Spiritual food; and with death also, and with the Beasts, the bugbears of the mind, the base, savage and blasphemous figments of the *Earth*.

68. A certain parable spake Jesus, saying, *The Reign of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.*—For the Gospel of Christ was to be Three Days; that is, during this Day of Light, and the two following ones, the last of which is our own; before the whole mass of humanity should be quickened thereby, and man become perfect in God's image.

69. *Go ye, said the Saviour, and tell that fox, Herod; Behold I cast out devils and I do cures to-day (that is, in the Day of Light), and to-morrow (the Day of Life); and the third Day (the Day of Goodness) I (in my Gospel and church) shall be PERFECTED.*

70. And now what a profound meaning we may discern in the *sign* which Christ gave to that evil generation: even the *sign of the prophet Jonah*. It is commonly thought that this type was fulfilled and practically expounded, by Christ's lying three days in the earth: but if we consider it rightly, we shall see that both these were but signs of a more majestic sepulchrage and resurrection. And not only Jonah, but Noah also, will

prove to have had reference to the same fact; as will be evident from the following parallel, part of which I found in Taylor's abridged Calmet.

NOAH
 in the water
 is preserved
 by Divine power
 in his Ark
 in which he was
 part of a first year,
 the whole of a second year,
 the beginning of a third year.

JESUS
 in the earth
 is preserved
 by Divine power
 in his Tomb
 in which he was
 part of a first day,
 the whole of a second day,
 the beginning of a third day.

JONAH
 in the water
 is preserved
 by Divine power
 in his Dag (fish or ship)
 in which he was
 part of a first day,
 the whole of a second day,
 the beginning of a third day.

CHRIST'S TRUE GOSPEL
 in the earth
 is preserved
 by Divine power
 in that Sepulchre
 in which it was
 part of a first Day, Light,
 the whole of a second Day, Life,
 the beginning of a third Day,
 Goodness.

This is the *true* resurrection of Christ, of which the three former occurrences were but *signs*. And this should teach us, that the whole that Jesus underwent while in the world, was not a real fulfilment, but only a sign, a figure, a mystical symbolization of a glorious and universal verity.

THE FIFTH DAY.

71. The avater of the Spirit of LIFE is the grand feature of the fifth Day. For God said, *Let the Waters bring forth abundantly the moving creature that hath LIFE, and Fowl that may fly above the intellect, in the open firmament of Heaven. And God made great Fishes, and every LIVING creature the Waters brought forth abundantly after their kind, and every winged Fowl after his kind.*

72. Here then we have that wonderful awakening of the nations, which began some hundreds of years ago, and has continued with growing energy till now. The people have been vivified wonderfully, and are yet vivifying. And though the

true Gospel of Christ was indeed "hidden in the dark places of the Earth, with the weeds wrapped about its head;" yet it took upon it a vitality unknown since its first days, both before, and especially at, the time of the Reformation, when Martin Luther on the one hand, and Ignatius Loyola on the other, were the means of infusing a new vigour and life into the churches of God. Fowl there were in abundance, not mere intellectual Christians; but Christian Fowl, winged, and flying above the mere EARTH, in the true church and open firmament of HEAVEN.

73. But the most remarkable thing in connexion with this fifth angel, is the circumstance that, instead of having one Day only, it passes on to the next, and takes part with it in the government. So that we have not done with Life yet, but shall hear of it again presently.

THE SIXTH DAY.

74. In the morning of to-Day, God said, *Let the Earth bring forth!* let the intellect once more produce its fruits. But not merely as in the Day of Beauty; for though the Earth was fruitful then, it was only of grass, and herb, and tree, yielding not real useful *fruit*, but only a *seed*, which should be restrained from germinating till the advent of the sixth Day. It is indeed a remarkable fact, that whereas the intellect became very operative in the third Day [¶ 51]; so that arts and sciences were originated, which needed only a few more discoveries to have rivalled those of our own time; they seemed all at once to become impotent and stationary, producing no ripe fruit, but only seed. This is the same fact to which John alludes, when he represents it as being said, in the third Day, *A measure of Wheat for a denarius, and three measures of Barley for a denarius; and see that thou hurt not the Oil and the Wine.* As will be shewn hereafter, WHEAT, BARLEY, and WINE, all refer to intellectual products; a wonderful and strange famine in which, is hereby declared.

75. This sixth Day, is the Day we live in. Of a truth the intellect is bringing forth in our times *abundantly*, in all manner of operations; whether Cattle, or Creeping Thing, or any other Beast of the *Earth*.

76. For not only is LIFE injected into the intellect, and that, too, of an unexampled character; but also another Spirit, with its Soul, is at work, even UTILITY or GOODNESS.

77. And when the angel of Life shall have conquered completely, it will triumph by shewing itself fully upon the *Earth*. The *Earth* is to bring forth abundantly, not mere *herbs* and *trees*, doctrines and sciences, but *the creature that hath LIFE*, and *Fowl*, to fly in the expanse of *Heaven*. In other words, that *intellect*, that reasoning and cavilling power, which has always opposed Christianity and Christianhood, is to be enlightened so far, and so well enlivened, as to be freed, not by *suppression*, but by *conviction*, from all those scepticisms which now convulse the world. And that it may be so, see how beautifully the angel of Life helps the angel of Goodness! These two work together to effect this, the best and noblest of all Utilities. For UTILITY is GOODNESS, when genuine: since nothing is really *useful*, but what tends to make things *better*.—It is this which makes our times so exceedingly glorious; for in this Day, not only are physical goodnesses to be realized, nor intellectual only, but Celestial, Transcendental, also. This is to be the Age of Virtue; and to this point do all things visibly tend. Man in this Day, is to stand up perfect in God's image; after His likeness; perfect, not merely by individual acquisition, but by birthright also; for Men shall be *born spotless*, ere this Day's eve shall close.

THE SEVENTH DAY.

78. Man being complete in God's image, and the Celestial creation perfected; the seventh angel goes out, and the reign of LOVE begins. For in this Day *God will finish the work which He has made, and the Seven Spirits rest from the work which they have made.*

79. For when the Utilitarian angel shall have done his work, then shall a messenger *stand upon the Sea and upon the Earth*, having gained the victory over those two perverse principles; *and lifting up his hand to the Celestial Principles, shall swear by Him that liveth for ever and ever, Who created the Heavenly faculties, and the men who therein are; and the Intellectual faculties, and the men who therein are; and the Carnal faculties,*

and the men who therein are; "that there shall be no longer delay;" but in the Day of the seventh angel, when he shall begin to sound, the Mystery of God shall be finished, the whole Secret of the Universe shall be fulfilled, as He hath declared by His servants the prophets.

80. Then shall the seventh angel outpour his Vial upon the AIR; that is, the HEAVENS, or Spiritual classes; and there shall come a great voice out of the Temple, saying, *It is done!* And there shall be voices, and thunderings, and a great *Earth-quake*, an intellectual convulsion, such as has not been since man was upon the intellect, so mighty an Earthquake, and so great. And the cities of the nations, all creeds and divisions of men, shall fall; and great Babylon shall come in remembrance before God, to give unto her the fierceness of wrath. And there shall be a voice in *Heaven*, voices among those who dwell in the Celestial faculties; saying, *The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.*

81. Yes; Christ *shall* reign; for the Day will be the Day of Love. And then, instead of jealousies, and heart-burnings, and uncharities, all men shall love all men, and be one family of friends. And all houses, shall be one house; for bolts and bars shall be done away. So that the Earth will be one wide garden of Love, with open palaces and bowers for dwellings, wherein the people shall live without fears, and without suspicions. And both sexes will flow together in all the occupations of life, brother with sister, and the sister with her brother; for men shall learn injury no more. Nor will the rich one, when wooed, scorn, for his poverty, the poor one who woos her; for all caste distinctions will be done away, and the people will measure each other by Manhood and Womanhood, and not by quality of clothes. Then all social reservations shall be abolished; and those sexual pruderies, so necessary now, shall equally be abolished. And wherever a man goes, and sees a man, he will be sure to see his good friend; and to whomsoever he addresses himself, he will be certain of proving a true well-wisher. Buying and selling will be diminished; but what a man has to spare, that he will spare his brother; and all men will gladly keep open house, and be

honoured when the stranger is at their door. If any man hunger, his brother will feed him; and when he thirsts, give him drink. And the walls, and the hedges, will be in great part done away. *There will be nothing that shall hurt or defile in all God's holy mountain.*

82. Thus, dating from the Day of Christ's appearance, we have seen that glorious sight of human redemption which Ezekiel also saw. The Man with the line in his hand went forth Eastward, *and measured a thousand cubits; a thousand years; and brought the poet through the waters of human progress, that reached up to the ankles. Again he measured a thousand, and brought him through the waters of the Day of Life; and the waters were up to the knees. Again he measured a thousand, and brought him through the sixth Day; and the waters were up to the loins. Afterwards he measured another thousand, until he had meted out the Day of Love; and lo! it was a river that could not be passed over, for the waters were risen, waters to swim in, a river that could not be passed over.* (Ezek. xlvij.)

I. TRUTH.

For ever, O Lord, Thy Word is written in Heaven.

§ i. BIBLE SHALLOWS.

1. *What is Truth?* asks Pilate; and from his day to ours the world has been echoing the query. And yet there is but one true answer to this question, and that is, *God is Truth*. And if people would but remember this, and understand what it really means; all disputation on theological matters would be for ever done away. And bearing this in mind, we shall at once see how it is there is so much Babylonish questioning; for instead of going to the Source of all Truth immediately, we have contented ourselves with repairing to sundry cisterns, ancient or modern, and so seldom tasted Truth's living waters. For we are dislocated from God; and falsities of all kinds abound, because the people go not to God immediately for their oracles, but are trusting papishly to the invocation and mediation of saints; as if God only could be approached through some Paul or John. Whereas, if we went to Him, each one for himself, and accepted no medium, however generally revered; knowledge would presently ripen into true Wisdom, and all hot sectarian differences cease.

2. Because the more we assimilate to God, the nearer to Truth shall we arrive, and the truer become. So that union with Spirit

is the royal and sole road to Truth ; and of Truth, *Himself*—that is, Spirit, or God in man,—is the only arbitrator.

3. But the mass of professing Christians do not say so. They bring you *the Bible*, and say ‘*There is Truth* ; what *that* says, you must believe : what *that* denies, you must deny ;’ forgetting, or not knowing, that *that* and every other book of high value, says and denies the same thing to different people, according to the soul in which the reader is. They assert *that* to be the sole rule of faith, the sole standard of practise, the solitary revelation of the Deity, the unique Word of God. They say, ‘If you would know Truth, *there* you must seek it ; if you would learn anything of God, *thence* you must get it ; nor is it otherwhence to be obtained. Because, God will tell you nothing now without medium ; He did indeed speak once, but has latterly been stricken dumb ; and of His voice nothing remains to the world but the echo.’

4. *Not so, Lord ! not so.* The higher we rise in Being, the more shall we be convinced that Revelation is not confined to any book, or any age ; but is in the brain of every *vital* Man, and must be sought *there*, before all other places. Nor is this a new discovery ; Moses, David, Isaiah, Ezekiel, Plotinus, Socrates, Paul, George Fox, and all truly great Men, of whatever age or nation, knew and asserted the same ; nor was old Henry Agrippa speaking without surety, when he said, “*Quicumque seipsum cognoverit, cognoscat in seipso omnia, cognoscat imprimis Deum.*”

5. And thus it must no longer be enough for you or for me, that Divine words were spoken in old times :—unless the words spoken to Paul or David, are respoken now to the disciple by a living, and not traditionary Revelation, by an immediate internal communication,—of what avail are they ?

6. This objection to old dicta, comes not from an unwillingness to own the superiority in attainment of Isaiah or Samuel, to self ; but from a joyous and profound conviction, that the world is progressing, not receding ; and that the arm of the Lord is not shortened, nor His high prerogative of speech one jot abated by lapse of years. For *God is the same yesterday, to-day, and for ever* ;—not *eloquent* yesterday, and *dumb* now ; but *the same*,—extant in *all* His fulness, and nowise diminished in the exercise of

His powers.—Willingly would we learn through any medium ; James or John, no matter whom ; if what they tell us be truly correspondent to the teachings of the Great Teacher in the brain ; but if not, then their words are dead branches, to be lopt off and cast into the fire. For the Things of Christ are, simply and entirely, Truth, Power, Beauty, Light, Life, Goodness, and Love, as manifested in the Human Heavens ; since Spirit has no other properties or attributes than these. And it is Spirit, and not Peter or James, that must take of the Things of Christ, and reveal Them unto us : for against the dicta of God, there can be no appeal. And whether it is right to prefer the sayings of men to the true Word of God, judge ye.

7. It must be asserted, and re-asserted, that always what Luke reported, or Paul affirmed once, does not invalidate or throw suspicion on what God speaks now : the latter, in all its fulness, must be first accepted and believed ; and then only so much of the former, as is borne witness to by the latter. For what the Soul of man lives on, is the Manna, the Bread coming down from *Heaven*, or the Spiritual faculties ; which, like that old Manna, its type, is good only for *here and to-day* ; if kept till *to-morrow* it avails nothing, but spoils and putrefies. What folly is this that has seized the hosts of Israel, that they are relying on what friend Peter, or neighbour Paul, gathered and put into a basket yesterday ; while all round them and upon them is falling the Heavenly shower ? I will limit myself to the old Manna, when I can get no new : but till then, never. If Peter had hands, so have I ; and every morning I will look, not into his basket, but up to *Heaven*, and receive thence my morning meal. Paul's Manna was good when it was gathered ; but that is two Days ago, and our world is richer than Paul's, by two Day's showers. Why will people prefer dead and mouldy food, to the *living* Bread which comes down from *Heaven* ?

8. A certain book is put into our hands, which you tell us is every word of it made true by Inspiration of God. Is it too indelicate to inquire, dear friend, *How know you it to be such ?* and *Where is your authority ?* For I tell you candidly, it is *nothing*, that it has been received as such by a section, or by all of the outward Christendom for some fifties or hundreds of years ;

since still recurs the question, *How did the church find it out? And what rightful authority of infallibility has been given to the church, that its intuitions must be thought more accurate than our own?* And if, on examining the Bible under proper conditions, it fails to be every word of it, uncontradicted and attested by EMANUEL, *God within us*; what can we do?—What, but reject with indignation so monstrous a claim; a claim which would make the world a corpse, God a deceased Fact, and mankind's dearest and sacredest truths, dependant, not on the constitution and basis of the Universe, but merely on perishable ink and paper?

9. And after all, what is this Bible, that is supposed to be Humanity's ultimatum? And by what means is it, that a series of pamphlets, not considered to be a complete book, or anything but a bundle of tracts, of questionable authority, till the last few hundred years, should have become fixed and established as all of infallible veracity? It was not so in earlier times. "By the early fathers," says Taylor's abridgment of Calmet (written to confirm the doctrine of Bible authority) "and by men most competent to investigate the subject, and the most worthy of our confidence, the books of the present canon were *not all* esteemed to be equally authentic. By Eusebius of Cæsarea, before any canon was established by authority,"—*and whence came this authority, I wonder?*—"they were divided into three classes. (1) Those universally received; as the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, one Epistle of Peter, one of John. (2) *Those doubted of by some*, as the Epistle to the Hebrews, and the Revelations. (3) *Those doubted of by many, or contradicted by most*; as the Epistle of James, the second Epistle of Peter, that of Jude, and the second and third of John. To this third class, Eusebius seems, in another passage, to refer the Revelations. It was certainly doubted of by many; it has continued to be doubted of; and Luther, in the preface to his translation, strongly questions its canonical authority. The rule of the church seems to have been, to admit no book into the New Testament that was not the work of an apostle, or derived from an apostle;"—[and what authority is there for this, or any rule?]"—"hence the Gospels of Mark and Luke were said to be

derived from the apostles Peter and Paul, though some suppose, that being historical only, and not dogmatical, they formed an exception to the rule. The Epistle of James was doubted of, because some questioned whether it were written by James the apostle, or by another James. That of Jude was long excluded; and even lately Michaëlis rather negatives its canonical authority; proof of its composition by an apostle being very deficient."

10. Here is a pretty confession, indeed, to be made by an advocate of the all-sufficiency and unimpeachable authority of the Bible! And indeed, it needs but a very slight examination of the history of this book, to convince any one, that there never was any rule given by God, or any touchstone whatever, other than internal evidence, to test the claim any pamphlets written by any persons upon religious topics, might or might not have to be reckoned as "plenarily inspired." A criterion, indeed, was tried to be set up; and this proves that the necessity was always felt for some such criterion; but the very best that could be found, was only a *notion* which certain men got hold of; and to prove the correctness of which, it is impossible to adduce one expression of scripture itself, or any other pretended authority. Nay, and even supposing we granted, that the authorship of an "apostle" (meaning one of the twelve) was the real ground of distinction; even by this very rule, we must reject several books, which never did pretend, and do not, to have at all emanated from such a source. And as the modern church will not consent, by rejecting these, to admit the validity of this "rule;" we must still inquire, how has this great question been at length settled? And what shadow of reason, or of authority, can you bring, to convince us that the bible ought to consist of these very books, with no less, and no more?

11. But if the right of certain books to be considered canonical, and their authenticity and authority, be thus a matter of necessary doubt; of how much more doubt, think you, must the whole book be the rightful originator, when it is remembered, that as many passages are admitted by the greatest bible-advocates, to have been vitiated, interpolated, or lost; so it becomes impossible to say, without presumption, that any one passage stands just as

it was originally written? If God had intended that this book should be the rule of faith for us; surely, He must also have protected the text from deterioration; since if the text have been tampered with, the book must then have become an erroneous guide. But if the bible have *many hundreds* of different, and therefore doubtful readings, mistakes, and alterations, as is everywhere admitted by the learned; besides numbers of others, which have never been discovered; is not this a clear proof that the book has no infallibility?

12. The unlearned Christian may not be aware of this; and indeed, such things are very little dwelt on, as being misgiving-points to those "bible-Christians" who ever look into this matter; but the fact remains the same. Even the New-testament, a comparatively modern book, has some hundreds of acknowledged various readings; and the number is much increased, when we turn to the Old. And yet when some new psychological truth is enunciated in these times; it is thought an abundant answer and confutation thereof, if a few scraps can but be brought forward out of this book, which seem to preach a contrary doctrine. No one is a more strenuous believer in bible-infallibility than a certain Alexander Campbell, who, to his translation of the New Testament, adds a list of 357 various readings which have been detected there. "Many of these interpolations," says he, "and spurious readings, have crept into the text by the remissness of transcribers. Few of them could have been inserted from any design to favor any private opinions. In the historical books many of them are taken from the other historians; the copyist of Matthew sometimes adding from his recollection" [a sure proof of the little value he set on the integrity of the text], "words from Mark, or Luke, or John." "The marginal readings, which were added first for explanation, in process of time became the *fruitful* source of interpolation, being frequently transplanted into the text." "Some few, however, appear to have been the result of design" [and if a few appear, how many may there not be which do not appear?] "After the Arian heresy enlisted the passions of the belligerents in the war of orthodoxy, there appears to be some ground for ascribing to the pride and

jealousy of the polemics, a design to foist into the text some words favorable to their distinguishing tenets. Some of these were soon detected, *and others have continued for many generations.*"

13. It being thus admitted, by a stout biblist, that the text has been adulterated; what faith can be put, by any rational person, in so decrepid and falsified a "rule of faith?" Surely, to look at such a book as really an authoritative rule of faith, were unwarrantable indeed. For we have, in the first place, no reason for supposing that *any one* of these books *must* be what is called "canonical;" and in the second, no certainty as to any one passage, since its veracity is rendered doubtful, not only from the fact, that the transcribers were fallible, peccable creatures; but also from this other fact, that the greater part of the book is written in a very ancient language, to no one word of which a definite, final meaning, can in most cases be given. For, as I am told, there is no word of Hebrew that may not have two or more collateral meanings. The consequence of this is, when a Unitarian reads the bible, the bible becomes Unitarian; when a Calvinist, Calvinistic; when an Armenian, Armenian;—*all things to all men.* And when all these things are considered; surely, we may exclaim, surely, if it were necessary that men should have a rule of faith, and God did dictate such a book for them; surely, He should have taken better care of it than so! Why suffer all this doubt, this disagreement in MSS, these difficulties of translation? Why not rather carry the 'miracle' one step further, and ordain that the original copy should be preserved, and inspire one translator for each nation?

14. The certainty that if we had only a written rule of faith, we should have no rule of faith at all, is obtained at a glance, not only at the corruptions which have crept into the text; but also at the fact, that *it would be impossible for words ever to be precise enough for that end*; because (1) no words can express the highest facts; and because (2) none can read any book but the soul that wrote it.

15. If a book is to be the final authority in all matters pertaining to religion; it must be capable of conveying all such matters to the mind of the reader, and thus be as wide and as deep in words, as the reader's soul can be in Being. But no

words can express God. None but God Himself can teach the Things of God. Spiritual Facts are not amenable to language; and the moment these are attempted to be conveyed in speech, the Facts overbalance the words, and make them reel and stagger. If you know not God, words cannot teach you Him; if you know Him, words will be unnecessary, since you have That of which the words are merely attempted representations. The utmost words can do, is to give a sort of hieroglyphic, which shall have no meaning to him that knows it not, but shall be recognized as a faint resemblance by the initiated. Thus it is said, "*God is no respecter of persons :*" and it is true. But it is true only partially; and if you insist that these words are true in every meaning, or anything but partial, you will have to look far for justification. What? are not certain men always chosen, by Natural and Supernatural Laws, for certain purposes?—as, Moses, to lead out the Israelites; Mary, to be the mother of Christ; Paul, to be a chosen vessel; Luthur, to reform; and so on? Is not Abel respected, while Cain's sacrifice is rejected?—and thus is this sentiment both true and false; and *every* theosophic and psychologic enunciation is true and false likewise. It is said, "*The sins of the fathers are on the children to the third and fourth generation.*" And it is true. If a man lose any part of his soul, sell it for wealth or pleasure, his child will be deficient in that respect, unless it be redeemed for the child by the virtue of the mother. A lewd father has lewd children, unless the mother be of a better sort. Even to the third and fourth generation, we suffer for the iniquities of our parents.—Yet the strict deduction from these words, would be precisely that which the Jews did draw, when they said bitterly, in disparagement of God's justice, "*The fathers have eaten sour grapes, and the children's teeth are set on edge,*" In contradiction of this, the poet declares, "*The son shall not bear the iniquity of the father; for the soul that sinneth, it shall die.*" So then, both these contradictory propositions, are true and false. So is it always. For though no two truths can really oppose each other; yet the assertions of truths will contradict each other; not that the truths are at odds, but solely because of the incompetency of words. For in all matters that relate to Spirituals, no language can avail; logic refers solely to the intellect; but

the Spiritual faculties are infinitely higher than the intellectual, being, in fact, the faculties of the Most High ; and as high as the *Heavens* are above the *Earth*, so high are the Things of God above the power of logical language. Hence, every good book, and every book, in proportion to its value, will contradict itself oftentimes ;—none oftener than the bible. For the fact is, Truth is infinite ; and words are quite finite ; and the greater cannot be included in the less. Every attempted theosophical or psychological expression, only expresses a part of that particular truth it is meant to express, and at the same time conveys the half of some other truth, which also drags in another and another, not intended, by the speaker, to be expressed. For Truth being God, and God being infinite ; no particle of this infinitude can be made to stand by itself ; but whichever may chance to be at top, and nearest to the eye, implies and alludes to all that are beneath ; and the Whole is present in, and expressed and represented by, any particle or part. So that, as language is finite, any attempt to detach and segregate part of Truth's Infinitude, and envelope it in words, must only serve to render language ridiculous ; and must effect, that not any possible collection of words can stand for Truth Himself, but that He must be His own interpreter, His own medium, His own revelation, His own bible to every believer's mind.

16. And secondly ; just as no language can convey High Facts ; so no language has any *intrinsic* meaning ; but is merely a mass of arbitrary signs, which stand for the same facts, only to those persons who see them from a like point of view. For every high book must be read, not philologically, not literally, but in the soul in which it was written. Then only do we perceive the real meaning, when we *have* and *are* what is meant ; we cannot press through the words, into the thing they stand for ; but must first get to the thing signified, by another method ; and then, and not till then, will the words be seen to represent what they were put for. When we are living the Truth, then we shall know the Truth, and the Truth shall make us free of all knowledge. But it is in vain to think to get to know the Truth, by learning the symbols that stand for it ; first know the Truth, and then you shall be able to interpret the symbols. Moreover, when you *have*,

and *are*, the Thing symbolized, then the symbols become needless to you; and if they were destroyed, you could re-create them; as the tree deals with its annual crop of leaves. Now the bible, *as a teacher of religion*, is nothing but a collection of mere symbols; if you have not the Fact, the symbol is useless; if you have, it is needless. The tree may indeed be gladdened and refreshed by its beautiful leaves; but let them fall off, and it is still a tree, with all its central vigour. When leaves are again wanted, it will know quite well how to reproduce them. Therefore do we assert the superiority of the soul of man to the symbols; and deny their authority and infallibility.

17. How is it possible, dear friend, for any absolute rule of faith and practice to be written down, since the same words stand for different things, to your mind and to mine? Certain phenomena are veritable giants to Don Quixote; though to Sancho they seem to savour of the windmill. '*God is Love*' means that He has made a pit of endless agonies for people's souls, to a young friend of mine; while to me, it means the very contrary. For the same fact appears differently to different persons; because every one sees only according to the soul he is in; and the object has no absolute quality in itself, but owes its shape, colour, and meaning, to the eye that views it. To a fool, the world is foolish; to a knave, knavish; to an ugly soul, very ugly; to a saint, saintly and divine. And thus it is, that no possible combination of words can have any absolute meaning in itself; and every sentence expresses the truth it was meant to stand for, only when read by a mind in the same soul as the writer's.

18. How unhappy were our condition,—on what a poor basis would religion be built, had God confined revelation of Himself to words, which deal only with partialities and uncertainties, and are always not absolute, but relative to the mind that reads them! But I thank my God, this is not so. He has not trusted His infinite Revelation to finite ink and paper, but it is *in all, and upon all them that believe*.

19. You say the bible "*comes from God*." In the first place, dear friend, we shall make but little progress in true ascertainment, while we talk in such vague generals. All that we can know of *God*, meaning the Most High, is comprised in His Seven

attributes [Prol. 25]; and every possible idea that we can rightly attach to this word “*God*,” as the Most High, is contained in these Seven properties. So that when it is said, any book or any man comes from *God*, meaning the Most High, all we can rightly understand by that is, that he or it comes from infinite Truth, Power, Beauty, Light, Life, Goodness, and Love. Now, because these are not Seven Facts, but only Seven views taken of the same Fact; therefore every one must harmonize, and be convertible with every other of these Seven; else, if each were a different Fact from the other, and not the same fact in a different light; there would be *Seven Infinitudes*, which is impossible. The Power of God, therefore, is inseparable from the Goodness of God; and His Truth from His Love; and the one must always harmonize and consent with, and not violate, the other.—This is the great test, by which we may know what comes, and what comes not, from the Most High.

20. If then a man, professing to be inspired by the Most High in all his actions, evinces pride, or anger, or malice, or revenge, or hatred; we may know at once that he is not in these parts of his conduct, God-inspired; since Goodness is opposed to every one of these, and Beauty to every one, and Love. And it will be in vain to urge that this man is plenarily inspired by God, while he manifests such wicked passions and feelings; since Beauty is opposed to malice, Love to hatred, and Goodness to anger and revenge. “*By their fruits,*” said Jesus, “*ye shall know them.*” And if every man must submit to have his pretensions and quality tried by this criterion, so must every book. If then the bible be entirely written in Truth, Beauty, Power, Light, Life, Goodness, and Love; then it is entirely from the Most High: but if only partially in these, then it is part divine, and part human.

21. No one more cheerfully concedes than I, that the bible is greatly and eminently from the Most High; but it is not all so; and every word of it must submit to be tried by this rule alone, before it can be admitted as plenarily inspired. And if there be any laws and institutions, which this book asserts to be from the Most High, then these must be tried in like manner; and if they prove not to be dictated by the SEVEN, then the asserter of the

plenary inspiration of the book is at once proved to be mistaken. When then it is said, that by God's commandment, *a woman committing adultery is to be stoned*: shall we believe that so extreme a blood-thirstiness of the law, which no modern enlightened legislature would forshame to be guilty of, was enacted by infinite Goodness and Love? Nay, rather, *He*, and not *Moses*, was the true representative of God, who rejected the old savage, ungodly institute, and said to the adultress, "*Neither do I condemn thee!*" And when it is said, "*A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord;*" shall we believe that this brutal and unjust ordinance, which cut off from all social respect, and subjected to a kind of civil death, of the cruelest description, the unoffending posterity of a sinful pair, even to the tenth descent; could ever have been dictated by *Goodness* and *Love*? Or that the utmost length to which ferocious malice, and cowardly revenge, and detestable spite, and the most diabolical passions, could go, would exceed threats which it is said infinite Love uttered; such as the following invention the austere Moses puts in the mouth of God? "*If thou wilt not hearken unto the voice of the Lord thy God,*" to keep all these trumpery commandments, and superstitious, though symbolic, ceremonies; "*cursed shalt thou be in the city, and in the field; cursed thy basket and store; cursed the fruit of thy body,*" thy poor innocent children! "*and the fruit of thy land; cursed in thy going out and in thy coming in. The Lord shall send upon thee cursing, vexation, and rebuke, in all thou settest thine hand to do;*" "*The Lord shall make the pestilence cleave to thee;*" "*The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.*" "*The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart,*" and so on, through a whole chapter of horrifying imputations on the character of God, including a curse of cannibalism; and then, over all, shall this *good* God of *Love* find *great enjoyment* in the sight

of your miseries; *feast His eyes thereupon*, like a blood-thirsty Bashaw, and “*REJOICE over you to destroy you!*” (Deut. xxvii.)

22. It was said by Him who spake as never man spake, “*Love your enemies; bless them that curse you; pray for them that despitefully use you and persecute you.*” And these words, indeed, are full of God. But *Moses* says, “*An eye for an eye; a tooth for a tooth;*” and pretends that *this* also is from God. And *David* prays for them that used *him* despitefully, after *this* fashion; “*As for the head of them that compass me about, let the mischief of their own lips cover them; let burning coals fall upon them; let them be cast into the fire!*” And *this* also, it is said, is inspired by God.—*O blessed God of Love! how long shall the people thus blaspheme Thee?*

23. “The God of the bible,” is a phrase sometimes used by theologians. If they were to speak of the *Gods* of the bible, they would be speaking much more correctly. For indeed, it is not *one* God that the bible tells of; *its Lords are many, its Gods many*. Thus we are told that God is *the same* to-day, yesterday, and for ever; and that God is not as man, that He should lie, or the son of man, that He should *repent*. And to this, every true Theosophist must cordially subscribe. But then, *another* God is spoken of elsewhere in the bible,—possessed of attributes altogether different; having, in lieu of Power, a large infusion of weakness and imbecility. For since the true God cannot repent, or be at all sorry for anything He has done; it is therefore a *second* God who is spoken of as the Creator of man by the bible, when it says, “*It REPENTED God that He had made man upon the earth;*” and “*He REPENTED having made Saul King over the Jews.*” So that the Creator of mankind, and setter-up of kings, is not the same God who is elsewhere spoken of, as being “*without any variableness, or the least shadow of a turning.*” Neither is the last *immutable unvariable* Divine Being, at all identical with that Deity who *begged* of Moses to let Him alone, that his ‘wrath’ might ‘wax hot’ against the sinning people; and Who, when Moses persisted in imploring Him “*to turn from His fierce wrath, and repent*” of that evil against His people; making use at the same time of an appeal, not to God’s *mercy*, but to His *vanity*, by representing *how poor a figure* He would present to

the eyes of other nations, if He deserted the people of His choice : —“ *REPENTED of the evil which He thought to do unto His people.*” (Exod. xxxij, 14.) Here are, it is plain, *two* separate and distinct *Gods* of the bible ; the one immutable, the other mutable ; as equally is the case when we compare Moses’s vacillating and fickle Diety, who had so much less spontaneous Love, and Goodness, and compassion, than the man who worshipped Him ;—with that other God, *Whose tender mercies are over all His works, and Whose mercy endureth for ever.* It is this latter God of Whom Jesus was the incarnation ; and Whose words were *Forgive them that trespass against you ; bless them that curse you ; and extend your reconciliations with an offending brother, not to seven times only, but even to seventy and seven.* But again, this God, of Whom Christ was the embodiment, is altogether a *different* Being from Him Who declares that if we sin wilfully after having known the Truth, “*there remains no more sacrifice for sins ; but a certain fearful looking for of fiery indignation.*” (Heb. x, 26, 27.) For if you say, this is still the same God ; then you confess that He requires a greater mercifulness, a deeper compassion, a more Christian temper of forgiveness, in His people, than He Himself possesses ; which confession is monstrous and absurd. And again : though I have said every high and deep book contradicts itself in terms ; yet this applies only to psychologicals and theosophicals ; and never to simple and plain matters ; wherein, indeed, the utmost exactness of language is not only possible, but any neglect of such, when serious, is falsehood. Thus, if I said in one place, that an inscription on a certain building in my garden was thus—“*The Temple of Peace ;*” and if, by and by, in speaking of the same inscription, I gave it so—“*This is the Temple of Peace ;*” and if, in *four* several places, wherein I had occasion to tell what the same inscription was, I gave *four different* readings ; and at the same time pretended that every word in my book was inspired by truth ;—then I should plainly stand mistaken. Or if I find that a book, said to be written by God, is guilty of just such an inaccuracy ; and am told at the same time, that “*God is truth.*” I can but do one of two things ;—either conclude that the God who inspired the book, is not the same as He Who is Truth ; or

else that, if there be but one God, and He Truth ; then that this book is not by Him plenary inspired. Now as I find that this book, in one place (Mark, xv, 26) asserts a certain inscription to have been "*The King of the Jews ;*" in another place (Luke, xxij, 38) "*This is the King of the Jews ;*" in another place (Matthew, xxvij, 37) "*This is Jesus, the King of the Jews ;*" and in a fourth (John, xix, 19) "*Jesus of Nazareth, the King of the Jews ;*" and as three of these must be falsehoods, I am forced to conclude, either that the God who inspired it is not Truth ; or else, that no God inspired it at all. So that the only possible conclusions we can rationally come to are, (1) that there are at least two several and distinct Gods ; or (2) that the bible is *not* plenary God-inspired.

24. I might draw these parallels to a great length, and show that the bible is a polytheistic book from first to last, only that time and space just now are precious, and that I am very desirous of passing on to more congenial studies. Or else I might take such instances as that one (I Cor., xj, 4) where the great God of all is represented (according to the "bible-Christian's" faith) as ordaining, in the plenitude and grandeur of His wisdom, that no woman shall worship Him without her bonnet on, and no man with his hat ! And I might from thence draw the inevitable conclusion, that the God who inspired Paul in this passage, was a God altogether different to, and distinct from, that other God, who requires only in His worshippers the humble and the contrite heart :—unless I preferred to think, that Paul, in this instance, was inspired by no Deity at all. But, just to shew how much this bible is a book to be depended on, as a rule of faith, and how much blind confidence is to be put in what it may, by any translator, be supposed to say ; I will avail myself (in the absence of a knowledge of the Hebrew tongue) of a book called "The Englishman's Hebrew and Chaldee Concordance to the Bible," published by Longmans, a few years ago. From it I learn, that the same word which is, in our English translation, translated "*nostrils*" (Gen., ij, 7) ; is in another passage (Gen., xxvij, 45) translated "*anger*," because, I suppose, to have rendered it "*nostrils*" in this instance, would have made the passage ridiculous. But the same Hebrew word is translated in another

place (Gen., iij, 19) "*face*;" so that it depended entirely on the fallible judgment of the translator, whether the passage should be taken to mean "in the sweat of thy *nostrils*," or "in the sweat of thy *anger*," or "of thy *face*." But yet again the same word is met with, with another rendering; for (Ex., xxxiv, 6) it is translated here by "*suffering*;" so it seems the translators had to determine whether they should say, "The Lord God, merciful and gracious, long-*nostrilled*," or "long-*faced*," or "long-*angered*," or "long-*suffering*." Once more (Eze., xvj, 12) we meet with the same word, translated by "*forehead*;" so that it depends on our fallible judgment, whether the "*words of God*," as these are called, shall be,—"I put a jewel on thy *nostrils*," or "on thy *face*," or "on thy *suffering*," or "on thy *anger*," or "on thy *forehead*." Take another instance. The word "Ahbeer," is (Ps. lxxvii, 25) rendered "*angel*;" "Man did eat *angels'* food." But the same word is translated in a second instance (Ps. l, 13) "*bulls*;" "will I eat the flesh of *bulls*." But in a third place (Lam. j, 15) the same word is supposed to mean "*mighty*;" "The Lord hath trodden under foot all my *mighty* [men];" which I suppose might just as easily have been rendered "all my *angels*," or "all my *bulls*." Again: the same word which in one place (Ex. xx, 11) is supposed to mean "*bless*,"—"The Lord blessed the *Sabbath-day*,"—is in another translated "*curse*" (Job, i, 5),—"And cursed God in their hearts;" and in another "*blaspheme*" (I Kings, xxi, 13),—"Naboth did blaspheme God." Thus it is a matter of mere *guess-work*, to decide whether, in any instance where this word is used, it means to *bless*, to *curse*, or to *blaspheme*. Or take another example. The word which is fancied to mean "*Spirit*" in one place (Gen. i, 2) is in another supposed to imply "*cool*" (Gen. iij, 8); in another (Gen. viij, 1) "*wind*;" in another (Ex. xv, 8) "*blast*;" in another (Jos. ij, 11) "*courage*;" in another (Jud. viij, 3) "*anger*;" in another (I Chron. ix, 24) "*quarters*;" in another (Job, xlj, 16) "*air*;" in another (Ps. xj, 6) "*tempest*;" in another (Jer. lij, 23) "*side*." So that, whenever you come, in the original, to this word; you have a choice of eleven different meanings,—and it may be eleven to one, that you will not choose the meaning the writer had in his mind. And now we may, in another way, see how it is, that

the bible may be twisted into Trinitarianism, Unitarianism, and all manner of isms and schisms; for it depends on the wish and bias of each translator, whether of these many meanings he will prefer. And though, indeed, not every Hebrew word has so many meanings as these; yet perhaps there is no passage in the Old-testament that may not, with equal show of propriety, be rendered in several distinct, and even opposite ways.

O blest Authority!—O happy Oracle!—O precise Rule of Faith!—O most infallible Guide!

God of the Universe! how long shall the people prefer a book to Thee?

§ ij. BIBLE DEEPS.

1. Who is there that it does not pain to hear the bible reviled? Who is there, of the good, that is not grieved when that blessed book is evil spoken of? Who, that feels not wronged, and injured, by every attempt to oppose it; and dreads not the man, as a hateful and godless person, who calls its name in question? And yet must the truth this day be spoken, though I offend the multitude of God's children.

2. I love the bible. I rate it at a royal value. And at all times it is painful to hear it reviled. But I cannot see it, or anything else, set up as God's vicegerent; as if He were at this present day asleep or dead. Book or Pope,—the one shall be to me as the other, and both protested against, when pretending to supersede the Word of God in the soul. Nor dare I cease to try to show them their error, who say, '*This bible is our God for ever and ever; it shall be our Guide even unto death.*'

3. Yet though the bible is not God, nor His vicegerent; not the master, but the servant, of the soul; it is still, as far as it is given by inspiration of God, profitable for teaching, for reproof, for correction and instruction in the right way. The Christian may still sit under its shadow with great delight, and find its fruit sweet unto his taste. Though mostly no more an oracle of

God than some other books, it is an oracle of God; and contains a field for study, and a mine of wealth, of exceeding depth and value. For though no words can impart Truth, nor language teach us God, Who must be revealed to the soul in His own Godhead, and can never be conveyed in words; and though if we have Truth templed in us, that is the only essential point; yet whenever the intellect succeeds in giving a remote symbolization of Truth, by means of language, we feel that a triumph has been won, and do rejoice with exceeding joy. Because words are mirrors, which, though they cannot contain the Divine Object of reflection, nor impart Him in any shape, can yet represent His image; on which, when the soul that knows the Being reflected, looks, it is seized with a divine exultation and ravishment. And while no words can give us the Truth, they can afford an image of it; which image, when achieved, always glorifies the soul that is acquainted with the original. Therefore, when we find our God pourtrayed by David, or John, or Emerson; and can unite with Isaiah, or Paul, or Greaves, in the same intuition; we feel under incalculable obligation to the blessed words enabling us to do so. And thus too high a value cannot be set on whatever book inducts us into this triumphant joy; until we begin to limit the canon, and debase the Present, by denying it the power of realizing at any moment a similar achievement. But what makes this book of such extreme value, and almost excuses the adoration paid to it, is the Spirit of Prophecy in which much of it is written. In this respect, indeed, it surpasses every other book extant. The power of Prophecy exists in all Spiritual men, to some extent; because Spirit is infinite Light or Intelligence, and of this Light all His children are partakers. But when a man comes with high poetic power, like Shelley, or Emerson, or, higher still, Ezekiel, or Moses, or John; and to this poetry superadds deep Spirituality, then the whole Universe is opened, and the past and the future are bared to his omniscient gaze. Hence, you will find much true prophecy in Shelley; more in Emerson; most of all in Moses or John. In this respect, the biblical writers differ much, Paul having very little of this Insight, Matthew and Mark none, Zechariah much, Ezekiel more, John most of all. And it is for these prophetic

achievements, that the bible is to be valued more than any other book,—and not for its scientific or doctrinal enunciations. Yet with respect to these latter, it is truly wonderful to observe, how Paul, for instance, is at times over-mastered by Spirit, and made to speak much greater things than he knew. Thus, although he was unaware of the real meaning of the crucifixion of Jesus, his words often plainly declare it, in spite of that. In the same way, James Greaves said, he himself was sometimes enabled to speak from a more central ground than that of conscious knowledge ;

“ Himself from God he could not free ;”

but afterwards he found the deep intention of what he had said or written. So Henry Agrippa reports Plato to have declared ; “ *Plerique vates postquam furoris remissus est impetus, quæ scripserunt, non satis intelligunt.*” And so it is with all poets, Soulic, —and much more, Spiritual ; they speak more than they know. And yet it is true, that the communication God makes to the Christian is never a verbal one : so that all voices and miraculous intimations, such as those spoken of in John Bunyan’s ‘Grace Abounding,’ must be set down as deceits of the senses, and no verities. For God speaks only immediately to man, by imparting *Himself*, as Truth, Power, Beauty, and so on : and then, the poet having BECOME these, they vehiculate themselves through his organ of language, and are indebted to him for all their words.

4. This Spiritual Inspiration, which abounds more in the bible than in any book I know, gives it its extreme value. But what is to be maintained is, the bible has never yet been truly read : for the church has been studying it merely intellectually, and has therefore passed over the very parts which are of the highest worth and importance. Thus the first chapter of Genesis has always been looked at intellectually, as *history*, and not Spiritually, as *prophecy* : and so its true meaning has never been understood. And just the same mistake has been made with respect to the prophecy of Noah and his sons.

5. Noah, it is said, *became a husbandman, and planted a Vineyard.* But in the original, the expression is not “ *husbandman*,” but a “ *man* ” or “ *servant of the Earth.*” Now, as the *Earth* is the *intellect* [Prol. 32], the meaning of this passage is simply,

that Noah became a man or servant of the intellect: that is, he became enslaved to intellectuals. And this intellectualization of the church, is still further asserted when it is said, Noah planted a *Vineyard*.

6. For it should be known, WINE, and VINE, are often used poetically for *intellectual activity*, in the bible; as will be evident from the following examples. Thus Isaiah, after crying, *Behold the Lord maketh the Earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof*, or intellectualists; adds, in perfect connexion with the antecedent sentences, *The new Wine mourneth, and the Vine languisheth*; and again, *There is a cry for Wine in the streets*. Again, it is prophesied in Genesis, *Shiloh shall come, binding His Foal to the Vine, and His Asses' Colt to the choice Vine*; which is a figurative way of saying, that the *doctrine* of Christ's true Gospel, on its appearance in this Sixth Day [Prol. 70] shall be mighty in intellect; which is still further asserted, when it is said *He*, that is His Gospel, of which He was only a type, *shall wash His Garments* (doctrines) *in Wine, and His Clothes with the Blood of Grapes*: as indeed was fitting for Him, who is to be *the Prince of the Kings of the Earth*, the acknowledged master of all intellectual men. So it said of Him again, still with the same hidden intention, *His Eyes shall be red with Wine*; which every one must say is figurative, not literal. And again it is said, still in connexion with the intellect, or Earth; *Thrust in thy sickle, and gather the clusters of the Vine of the Earth, for her grapes are fully ripe*. And yet once again, speaking of that great heresy, shadowed forth under the figure of BABYLON, which, as I shall show by and by, is the great Harlot of the *intellect, or Earth*: it is said, *Babylon made the nations drunk with the Wine of her fornication, and the inhabitants of the Earth* (intellectualists) *have been made drunk with the Wine of her fornication*.

7. Now then we may see what is meant by Noah's becoming an *Earth-man*, and planting a *Vine-yard*. And although the parable here grew dark, one thing we may notice; and that is, it is said more than once, and very expressly, that *Ham is the father of Canaan*. Now in Hebrew the word *Canaan* means *Merchant*; and may therefore stand for *Commerce*. And as *Ham*

signifies the *carnal*, as *Japhet* and *Shem* do the *intellectual* and *Celestial* men;—whatever the men of this day may say to the contrary, we must not allow ourselves to doubt that *Ham* is the father of *Canaan*. For on what is Commerce, as now conducted, founded?—*Buying at the cheapest market, and selling at the dearest*: in other words, robbing our brothers as much as we can. It is a system eminently selfish,—and therefore, diabolical; since Self is the only Devil. It is a system which cannot be carried on *lucratively* without dishonesty. Say what you will, I have been among it, and I know that a man must part with his highest nobilities, before he can, by trade, “succeed in the world.” “I content myself with the fact, that the general system of our trade is a system of selfishness; is not dictated by the high sentiments of human nature; is not measured by the exact law of reciprocity which abides by the sentiments of Love and Heroism; but is a system of distrust, of concealment, of superior keenness,—not of giving, but of taking advantage.” “The trail of the serpent reaches into all *lucrative* professions and practises of men. Each finds a tender and very intelligent conscience a disqualification for success. Each requires of the practitioner a certain shutting of the eyes, a certain dapperness and compliance; an acceptance of customs; a sequestration of the sentiments of Generosity and Love.”—Not that *all* trade is dishonest. To buy for his sake of whom you purchase, as well as for your own; and to sell for his sake who is your customer, as well as for your own; this is a system of trade that is right and Christian; but on it a man can hardly get rich. The Devil is in every lucrative business. No one must dispute with me, that *Ham* is, under present circumstances, *the father of Canaan*.

8. In the history of the Jews, as narrated in the Hebrew books, I discern the history of the church of Christ in all ages. The whole is a gigantic allegory, not indeed to be *read* now, but only to be *hinted*. And all that concerns us here, is to notice, the beautiful meaning couched in the fact, that the Jews,—representatives of the true church of Christ, or Waters above the firmament of Heaven,—had for their inheritance *the land of Canaan*. Yes, when the church shall have travelled through the wilderness (Rev. xij, 14) and reached her journey's end; when

the promised land shall have been gained ; this baleful system of selfish commerce shall be done away. Every *merchant* shall be slain that hath ventures on the *Sea*. The wicked Canaanites shall be uprooted from the land ; and a system of exchange and labour substituted, which shall be built, not on grasping acquisitiveness, but on honesty and love.—Was it to foreshew the final destruction of wicked Canaan, its banishment from the Temple of God ; that is, the hearts of men ; that Jesus went into the Jews' temple, and cast out them that bought and sold therein, and overthrew the money-changers, and the seats of them that sold doves ? —And is there not a visible meaning in that beautiful prophecy which closes the book of Zechariah, who says in reference to the Day of Love, *In that Day there shall be upon the bells of the Horses, or doctrines, holiness to the Lord ; the vessels (or men at large) in the Lord's House shall be like the bowls (the holiest men) before the altar ; yea every vessel in Jerusalem and Judea (in all the church of Christ), shall be holiness to the Lord of Sabaoth ; and all they that sacrifice shall come and take of these vessels ; (that is, every one that worships shall do it holily ;)* AND THERE SHALL BE NO MORE THE CANAANITE IN THE HOUSE OF THE LORD OF HOSTS.

9. And this brings us back again to the narrative. When Noah awoke from his intellectual infatuation, he knew what Ham, the carnal passion, had done unto him. And he said,—what did he say?—"Cursed be *Ham*," the offender?—No ; "*cursed be Canaan ;*" cursed be commerce ! "*a servant of servants shall he be to his brethren.*" And he said, "*Blessed of the Lord God be Shem, and Canaan shall be his servant.*"—But if Shem stand for the church of Christ, how has Canaan served it ? Very beautifully and wonderfully. Commerce, though the son of the dark, devilish Ham, is yet effecting the vastest good. It is carrying civilization to the remotest parts ; spreads a knowledge of Christianity ; and is working such a oneness of interest throughout the world, as shall presently destroy the very possibility of war. We need only to look at India and China, for instance, to be convinced that Canaan is indeed the servant of the blessed Shem.

10. But this is not all. "*God shall enlarge Japhet;*" enlarge *the Enlarger*, the intellect;—as we indeed in our times see it beginning to enlarge. Yea, so mightily shall he be greatened, that "*he shall dwell in the tents of Shem.*" Ah, Lord God, Japhet shall not *always* oppose Thee! Reason shall not *always* be antagonist to Faith; but Japhet shall be enlarged, strengthened, till it unites with Heaven, in a Rational, as well as Celestial piety.

11. From the above allegory, thus partly decyphered, as well as from numerous other parts of the bible already, or hereafter to be, alluded to; the student may learn that in the pages of this glorious eastern book, may be found mines of study and research not yet dreamt of. And in enumerating its merits, let us not forget the intense and exquisite beauty of some of its expressions of Spiritualities. The poetry of the Psalms, also, is unrivalled for power and sweetness: and we owe an incalculable debt of thanks to those men, who, amid much ignorancé and superstition of their own, have given us, not always literally exact, but yet pricelessly valuable reports, of the sayings of our Lord.

II. STRENGTH.

To whom should we go, but unto Thee? Thou hast the words of
Eternal Life.

§ i. LIVING ORACLES.

1. Every man his own priest; his own church; his own Delphi. TRUST THYSELF: that is almost, in these times, the first of Christian necessities.—By *self-reliance*, however, something very different to *reliance on self* is meant; but it implies a reliance rather on God for one's self, and a refusal to receive news of Him through any living or traditionary attorney, without also resorting to the means of verification which exist within every man who is a child of God. To be so fixed on the Rock of Ages, as to derive all your principles from that Divine Source, regarding no word spoken by others as of any authority or value, except as it is borne witness to by the God within you; that is true STRENGTH, and conduct which must be most earnestly inculcated in these times. For the Christian must have no Lord but his God; must call no man his master, saint or sage, Paul, or John, or Joshua; but must be a servant of God, not of men; and whatever Jude or James can say, that he must carry to God at once, lay it before him reverently, and see whether it be testified to as true for here and to-day, before he takes it as a truth of faith. For every child of God has within himself a standard by which to try every spoken word; and must receive no saying of

any man's, unless Spirit, if it relate to Being ; or Reason, if it relate to Thinking ; give it verification.

2. Indeed, the world has been Priestridden and Bookridden long enough, and it is time these things came to a full end. If any writings are to supersede the Scriptures of God in the soul ; if any former Inspiration is to abrogate the need for present Inspiration ; if the bible exercise any other influence over us than to prompt us to apply to SPIRIT and to Science for fresh Illuminations, then the bible is a usurper, has become tyrannous, and must be bid to go its way. For indeed, we are wrong in receiving news of God only from secondary sources ; such, though often useful, are never essential to the Christian : and we must ourselves walk and talk with God, and receive our knowledge of God from Himself wholly ; for however valuable the cistern, the bible, may be, it must always be understood that the Fountain still exists, and must by every Man be found and drunk of. It must be known, that though the cistern is very joyful to the strong, and very useful to the weak ; there is That in the Fountain which makes the largest cistern ridiculous ; a man's first duty being, to BE a bible of God himself, and regard as secondary the READING of all other bibles. Secondary sources are good, but they are not the best, nor must, nor can they stand instead of the Primary : at best, they can only serve as remembrancers and mirrors ; beautiful and serviceable as far as they go, but never to be put in God's stead. *Be astonished O ye HEAVENS, ye Spiritual faculties, whose office it is to hold original communication with the Fountain ; be ye astonished at this, and be horribly afraid ; be ye very desolate, saith the Lord : for My people have committed two evils ; they have forsaken Me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no vital water.*

3. Whatever Spirit ; that is, the Divine Truth, Power, Beauty, Light, Life, Goodness, and Love ; speaks in us, that we must believe and do. And remember, God speaks by communicating *Himself* to the soul ; so that His Words are not *words* spoken by Truth, and the rest ; but ARE Truth, Power, Beauty, Light, Life, Goodness, and Love. If then the bible contradicts That which

Spirit tells us, the bible must give place; for the servant is not greater than his Lord. And it must always be especially understood, that we do not derive our real knowledge of God from any book whatever; but from Himself, or rather, in Himself it is we must learn the Godhead; and unless we do so, our religion will be vain. Nothing that has formerly been transacted or revealed, can preclude the necessity of present and original Inspiration. There must be a constant Revelation going on at all times.

4. The notion entertained by the stereotype church is a very wrong one. They say, that all our knowledge of God comes from a book:—*alas for us! if it did.* They pretend, that in old times men had direct communication with the Creator; but for some unaccountable reason, the canon of Inspiration was closed, and the entail cut off for ever.—As if the world were grown old and hoary, and now, instead of going hand in hand with its Maker, as of yore, was by Him forsaken, and forced to lean on a staff in its decrepitude!—thus denying the fact, that it grows stronger and perfecter every day.—As if God had suffered our prodigal ancestors to mortgage the inheritance of their unfortunate children,—and cut them off with a shilling, or a book!—*Not so, Lord; not so!*

5. I thank my God always, the world does not lean upon a staff: but to-day, as much as in any former age, we may be led by God's own hand; may be living Epistles, breathing Bibles, instant Revelations of God. For He will speak Himself in us, as He did in the writers of that glorious book; and we need no other Gospel, than this living Emanuel.

6. "Happy is he," says Thomas a'Kempis, "whom Truth itself teaches, *not by figures and words*, which pass away, *but by an immediate communication of itself.*" "The children of Israel said to Moses, 'Speak thou to us, and we will hear; let not the Lord speak, lest we die.' *Not so do I pray, not so;* but rather with the prophet Samuel, 'SPEAK, LORD, FOR THY SERVANT HEARETH.' *Let not Moses, or any of the prophets, speak to me; but do Thou rather talk with me, O God, the Inspirer and Enlightener of the prophets, Who canst teach me without their aid.*" —"Trust not," cries the Abbé de la Mennais, "trust not thou

in men who place themselves [or or placed by others] between God and you, that their shadow may hide Him from you." "*If I had no book,*" this is Jacob Behmen, "*but only my book, which I myself am, I had books enough; the whole bible lives in me if I have the Spirit of Christ: what need then any more of books?*" "*Yourself,*" be exhorted by Ralph Emerson, "*a new-born bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first hand with the Deity.*"

§ ij. CONDUCT.

1. Not from bible-usurpation only, is the Christian in danger of losing his liberty : alas ! society is in league against all true Manhood, and if you would be a Man, you must consent to be thought worse than a fool.—One of the young Christian's greatest dangers, is from a cowardly or ambitious thirst for approbation. Wonderful are the sacrifices we make to this baneful God. The customs of society lord it over us, and we dare not rebel, lest society should scout us. We have little reverence for Truth, for Goodness ; and our greatest fear is that of incurring the frown of our acquaintance. We wink at the shamefullest abuses, not because we do not see what they are, but because we found them here when we came into the world, and do not think it our business to amend them.

2. Fear is the only slavery ; for when I fear nothing, I have full enfranchisement ; but if I shrink before my fellow, if my eye quail in his presence, if my tongue is dumb when it ought to speak before him, then I am enslaved, am a poltroon, and deserve the brand. The terror of being laughed at, and thought ill of, is the worst bugbear of the young Christian. We have such an objection to be thought *eccentric*, such a proud, genteel compas-

sion for those who have gained that distinction, that we dare not go the right road when we see it, just because it is no thoroughfare.

3. See how, quite needlessly, we have enveloped ourselves in a shell of falsehoods! We begin our letters with a '*Dear Sir,*' or '*Dear Friend,*' though he we write to is not of two pins' esteem with us. We subscribe ourselves '*His obedient servant,*' or '*His most respectfully,*' though we will not serve, and do not respect him. It is true, these are not *lies*, because they are neither meant to, nor do they deceive: but at least, they are the dead carcasses of lies; and why not bury them?

4. This rottenness of which we complain, has crept into the bones of our social system. In our shops, our houses, our streets, our churches, it is the same. There are people who would never go to church, only they think it their duty, solely on account of the *example!* The fact is, they are afraid of being called *irreligious*; and to stay away is not thought *respectable!* When shall we learn to be Men, and not sneaking cowards, with our hollow hearts and white lies?

5. What is commoner than to hear persons speaking unkindly of those behind their backs, in whose presence they are all cordiality and smiles? The *Christian* will *not* do so. He will try to refrain from all speaking of others in their absence, when he could not speak without using slighting words. So far from spreading an evil tale of any one, he will never believe such: or, if he must believe it, will remember how frail himself is, and try to smother the report, instead of spreading it. He will, when possible, refuse to listen to any story which might tend to lessen his respect for another; and will try to dwell on the bright side of character, and let defects pass with the least possible comment.

6. Let us, dear friends, determine from this time forth to be true; to cast off this tissue of shams, and be willing to pass, at all times, for the very thing we are. Let us resolve that we will get rid of this desire of maintaining appearances; and refrain, with heroic self-denial, from getting-up fine speeches and laboured impromptus, to impress our friends with a sense of our cleverness. Why should I wish to seem other than I am? This

or that cunning attempt to appear what I am not, will cost me not only the trouble of it, but also much damage and death to my soul. Think true, speak truth, act truly, and shame your devil.

7. Young people, especially, should be put much upon their guard against a certain vulgar mock-modesty, which gives the lie to truth and all proper manly and womanly self-respect. So long as I am proud, and entertain the feeling of superiority to others, I sin; but if I depress myself below others in their sight too consciously, and obtrude my modesties upon my friends, I sin, perhaps, just as grievously.—Young people are apt to aspire to those qualities which they see others esteemed for. And observing how beautiful true modesty is, when it does happen to be observable; they at once resolve to possess this beauty. But the tendency always is, to desire rather to be loved, than to be lovely for its own sake:—then they assume a modest air, but forget to set the jewel in their souls. Nor is this done designedly, by any means; for the parties are quite unconscious of the dreadful fact, that while they have been aiming at the virtue, they have merely acquired its outward show. Let the person but ask himself, whether or no he should be hurt, if people spoke as poorly of himself before him, as he speaks of himself before them;—and if he ask and answer honestly, he may know then whether his be *mock-modesty*. Also, if praise please him much, let him know that true modesty is not tickled or hurt by praise or blame. Neither does it much visibly hang its head before others; but is always firm, and truly manly; has no superfluous blushes; is not anxious to be appreciated by others; and desires less to be *thought* than to *be*. It is a pretty sure sign of sham humility, when one makes much preface, and talks loudly about his own short-comings. The humble man does indeed feel that he is poor, and blind, and naked; and when placed in any apostolic post, cries out with Jeremiah, “*Ah Lord God! behold, I cannot speak, for I am a child.*” But he does not much tell men that he tells God so;—he only tells God so. There are some people who, if you take their word for it, are scarce good enough to be door-mats or spittoons: but no true royal *Christian* will be found thus bragging of his humility.

8. Beware then, dear friend, of this proud modesty!—Are you asked to exhibit any accomplishment; to play on the piano, read your own verses, or shew your drawings? Do not affect to despise what you can do; shew it cheerfully, even though you know it to be a failure: abhor this wretched wish to fish for compliments, or to be thought undesirous of praise. The *true* Christian will *not* be anxious to tell how badly this or that is done, how much better he could have done it, had he had so and so; or were he to have another trial.—Were you ever in company with one who, on being asked to play at chess, or try his hand at any other little accomplishment; began to state how long it was since he set his eyes on a chess-board; or to give any other such prefaces and excuses? O, be sorry for him, be sorry for him!—for, granting his excuse to be quite true; yet, as sure as you are now looking at this book, that person is, whether he knows it or not, a false soul, and has this mock-humility of which I speak. And beware how you are injured by his society; but rather choose NOBLE souls, TRUE hearts, who hate all such meannesses; and not these poor paint-pots; for your companions.

9. Are you called upon to enounce certain truths? Then enounce them. Is then the subject of your affirmation called into question? Yet do not be angry, do not be concerned. It is a sure token that a man's heart, or at least his head, is wrong, when he will argue and argue upon high points of belief. He whose aim is ever increased vitality, will not do so. He who has true perception of the highest truths of Faith, will learn that no one can be taught them by argument; and that to allow that they can be reasoned on, is to dishonor and defame them. The perceptive Man is too sure of what he believes, to allow himself much argument about it: it is enough for him that he sees so and so to be so, without needing confirmation from others. Hence, simple, manly affirmation, is the only way in which a Celestial truth should ever be enounced;—if not understood, then repeat the affirmation in plainer terms, if you can; but argue with none, dispute not; for the only way to make a man comprehend what you say, is to induce him to lift himself into the requisite soul.

10. All needless opportunities of, and attempts at display, will be avoided by the Christian. He will write his letters freely and off-hand, without stopping to consider whether they be clever or no. If introduced to an acquaintance, he will choose to pass for the very thing he is, and not be anxious to exhibit his abilities. And he will endeavour to fulfil all offices of friendship with constant openness and simplicity, without courting flattery, or in his heart asking the opinion of a man.

11. Let me recommend to the brave Christian, the abolition in his own person of all titles and wordy dignities. To wish to be called "Mister," or "Esquire," or "Reverend," or by any other addition, is a plain mark of a little mind. I will instruct all my friends to call me Henry, if my name be Henry; and to drop this foolish ceremony. Why cannot we talk to our brother as if he were our brother, and *John* and *Thomas* him in a friendly way? I had rather be called by my own name, than by all the titles in the world. But of course, we need not carry this opposition to extremes; and if we write to one who expects his title, we will give him what he asks for; but we do not wish others to serve us so.

12. The true disciple will learn to avow the truth, when necessary, in all companies, even though by doing so he is certain to be thought dogmatic or conceited. This is a great bugbear to young people, who are apt, through dread of such a stigma, to lose the dignity of Humanhood, professing to be ashamed of all their own possessions and performances. *What right have they to be ashamed?* He who is thankful for praise, and afraid of blame or scorn, shall be led into a thousand errors. What is to be guarded against in these matters is, not lest we should be *thought* conceited by others, but lest we should *be* conceited; for true modesty regards chiefly the latter. I want every man to feel in the presence of every other man, as a god to a god; he should know that *he* too has a dignity and majesty; that though the whole world should flout him, he must respect his own individuality, and never shrink in any presence. If you think yourself a genius, dear friend, and your book a great book, why wish to disguise the fact? Why pretend all this modesty, and lack of self-esteem? If you are asked what you think of yourself, do

not enshroud it in humilities, any more than there is need, but tell the querist at once that you think yourself what you do think yourself, and never mind his smiles and jeers. I know you will be thought proud, or vain; I know they will accuse you of inordinate conceit; but *let them*. It must be enough for you to feel that you regard talent and genius as nothing personal; nothing to be proud or vain of; and that you have spoken the truth, have played the man, and so have won for your soul infinite progressions.

13. It is impossible to insult a true vital Christian. It is certain, I am not what I ought to be, while it is in the power of any mortal to give me umbrage or offend me. Admit that he *has* said hard words of me, that he *has* called me fool, liar, madman, rogue;—how much the worse am I? Here are my arms, my legs, my eyes; I am sound as ever, in wind and limb. I am as good and as great as I was before. Others, indeed, may have a worse opinion of me; but I am as perfect and valuable as ever. Who is this man, that I should give *him* so much power over me, as to feel insulted by him? Every shaft should fall off from my soul, armed as it is in its clean innocent mail. Whenever a man thinks seriously he has been wronged by another, either by thefts or defamations, he may depend upon it he is not yet a thorough disciple of the Cross. In this just world, let us know, that it is impossible to be wronged and cheated, except by our own selves. If I allow myself to feel aggrieved or insulted by any, I let him rob me of part of my possessions; and he will take it past all remedy.

14. But I will not tire the reader with these didactics: if he would have the rest of this chapter, let him go read Ralph Emerson.

III. BEAUTY.

The invisible things of God from the creation are clearly seen,
being understood by the things that are made.

§ i. ANALOGIES OF BEAUTY.

1. We have here to notice three facts of Beauty : (1) COLOUR; (2) FORM; (3) SOUND. And I wish you to consider these as facts rooted and grounded very deeply in Nature. And first, let us observe their connexion with the number *Seven*.

2. A ray of solar light through a prism resolves itself into *Seven* colours. And because Nature is in every part of it, a mirror of Spirit; therefore are these *Seven* colours not accidents, without intention; but on the contrary, symbols of some fact in connexion with the Most High. And as we know there are *Seven* Spirits of God; or rather, that Spirit is *Sevenfold* in His manifestation; so we may perceive these *Seven* colours are symbols of the Most High *Seven*. I do not pretend to assign each colour to its soul, except that I am sure that *blue* and *Love* correspond: but all I insist on here is, that each colour *is* symbolic of a Spirit and a Soul.

3. Bearing this in mind, let us see if no light is thrown hereby on that singular "sign of the covenant," given, according to the fable, to Noah on the Second Day? Not in words, but in a sweet assurance of Love and hope, did God speak to Noah and his sons with him thus: *I, behold I, do establish my covenant with you; neither shall there be any more a flood to destroy the Earth.*

This is the token of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations : I DO SET MY BOW IN THE CLOUDS ; and it shall be a token of the covenant between Me and the intellect.—God set it there ; but not in Noah's day for the first time. It had occurred, of course, whenever the sun confronted a rain-cloud ; and thus we have a miracle, the only possible miracle ; namely, a thing appointed naturally to appear, but still pregnant of a deep meaning, in relation to the human race.—Now the rainbow, it will be remembered, has the Seven colours ; it stands there symbolizing the Seven Spirits of God ; and thus it is a kind of oath which the Universe takes ; an oath of God, sworn by Himself,—by all His attributes,—namely, by His Truth, Power, Beauty, Light, Life, Goodness, and Love ;—a grand, magnificent oath and attestation, that inasmuch as all God's possible intentions towards man are comprised in the harmonious action of these Seven attributes, therefore nothing shall happen to prevent their realization with respect to the final subjugation of the intellect or Earth. The rainbow stands there as a picture drawn time after time upon the canvass of cloud, a token of the Seven great attributes of the Deity, an escutcheon of God, a promise or sign of all He intends to do for man. So that whenever we see the rainbow, we see the history of the race, and the mystery of God, drawn out in weeping hieroglyphic :—there is the human race, with its Seven grand historical epochs ;—there the Divine Being, with his Seven attributes.

5. But God set the bow *in the clouds*. Now it should be observed, that in the poetic parts of the bible, "CLOUD" generally implies that the real meaning of the passage in which it occurs, is not literal, but figurative ; as the following examples, I think, will shew. Thus, when God is poetically said to have *appeared* unto Moses, it is said, *Lo, I come unto thee in a thick CLOUD*, implying that the appearance of Jehovah was not a literal descent, or visible presence, but a Spiritual communication. So when the mystic vision of God's manifestations in the Universe was seen by Ezekiel, he represents a whirlwind as coming out of the north, and *a great Cloud* ;—implying the *figurativeness* of the vision. We must, of course, take Luke's words to have the same mean-

ing, unless we choose to believe that Luke was altogether mistaken: for that a voice should come out of the clouds, *literally*, saying "*This is my beloved Son,*" is not for an instant to be believed. If the anecdote be not founded on an erroneous recollection, or deceit of the senses; then it must mean that the voice was a figurative one; a voice *from the CLOUDS*; a voice to the Spiritual, not to the physical ears. We must understand in the same way the declaration of the Saviour; *Ye shall see the Son of Man coming IN A CLOUD*; meaning, not that a second personal visit of Jesus of Nazareth should occur; but that Christ should come to reign potentially, not as a man, but as a gospel, and manifestation of God. *Behold*, it is said, *He cometh with Clouds, and every eye shall see Him*; as indeed every eye shall, in that blessed Day of Love,—not literally, but figuratively and really. John saw a *mighty angel, clad with a Cloud, and a rainbow on his head, subjecting the Sea and Earth to his sway*;—not a literal angel, an actual bodily messenger,—but a Word, but a Gospel, but a Power and Energy, a Presence of the Rainbow of God in the hearts and minds of men. So the two Witnesses (of whom more hereafter) ascend up to *Heaven in a Cloud*; not up to the visible sky in an actual cloud; but into the Celestial Temple;—*figuratively, potentially*. The Day of Judgment is figured as a *Cloudy Day*: there is a white *Cloud*, and upon the *Cloud* One sits; not implying that there shall be any literal Day of Judgment, in which God will sit anywhere, and men stand at a bar; but only a *potential* judgment.—Now then we may see what is the internal sense of the promise, "*I will set my bow in the cloud.*" It stands there, a mystical fact; a type or figure; the real meaning of which has not heretofore been known. And here I may just hint, that the poetic image of the Altar, with its four provinces,—I mean the Cherubim,—repeats the same phenomenon, with all its mystical meaning; for "*as the appearance of the bow that is in the cloud in the day of rain,*" was the appearance of its coat of embroidered fire (Ezek. i, 28).

6. And as we have found this wonderful number *Seven* in colour, so we may expect to find it in form also. For there are, I suspect, seven radical forms, as well as seven colours; each form corresponding with a colour, and a Soul. And though observa-

tion has not yet enabled me to guess at the whole of these; the following are suggested with great diffidence.

7. Let us fancy that the CUBE is the form which represents TRUTH. The New Jerusalem coming down from *Heaven* lies, John says, *four-square*; and the height and length and breadth of it are equal. What can be John's reason for thus making the church of Christ *cubical*? May it not be to signify that it is built on the principle of absolute *Truth*? I think it may.

8. To STRENGTH, we must certainly assign its own *circular* form. Hence the arch derives its singular power of resisting pressure; and illustrations of the same fact might be drawn from a thousand familiar things. Thus, we take a newspaper, unfold it, and try to hold the sheet flat and upright in our hand; but it falls down, has no Strength to stand erect, and complies with the least solicitation to lean and sink in any direction. What do we do then, if we wish to read the extended paper? We give it a filip in the middle, so as to curve it backwards, and give it a degree of *circularity*; and then it stands stiff and upright before our eyes. In the muscles of the human body, observe the same. The woman's, being weaker, are more taper, and lie more in the *beautiful* wave form; but the man's belly out, being *stronger*; and when in action, are remarkable for their assuming a *semi-circular* form.

9. Hogarth has already pointed out the form of BEAUTY; it is the wave and gently-curving line.

10. The *straight* line, there can be no doubt, belongs to UTILITY; because it goes directest to its goal. The forms of LIGHT, LIFE, and LOVE, I have not yet guessed at.

11. Having thus glanced at colour and form, let us ascend to sound. Shall we find this wonderful number here also? If we look, we shall; for music hath *seven* notes, "between which and the seven colours of light, when thrown by a prism on a perpendicular surface, naturalists have discovered a correspondence and proportion truly surprising; for the lines of separation between the colours mark the precise point where a musical string must terminate to sound the Seven notes." And as the colours sympathize with the Spirits and Souls of God and Nature, so do sounds. "*There is an agreement,*" says Emanuel Swedenborg, one of

the greatest of the mystics, "*of TONES with the nature and essence of Goodness and Truth.*" And if with these two, then with all the other Spirits likewise.

12. But sound divides itself into articulate, and inarticulate; and in the former we may discover the same mystic number, equally as in the latter. For there are seven, and only seven pure vowels in all language; of which the fifth phonographic one, as it used to be called,—I mean the vowel 'UH,'—is certainly the vowel of Utility; and I suspect the second to be the vowel of Strength; and the seventh of Love; this latter, because I have noticed that language, when it grows most affectionate, resolves most of the vowels into it, full or stopped. I suspect, also, it is from the deep sympathy Love has with this sound, that the dove's sorrowful—*coo, coo*—has been taken as an expression of affection.

13. Colour, form, and sound, being thus symbolic, let us now recollect three other facts; I mean the three provinces of Nature,—of which I shall now point out certain important analogies.

14. *COLOUR is a symbol of the MINERAL province of Nature.*—For in what does the Beauty of any stone or liquid consist? Almost entirely in colour. Because there is no positive Beauty of form in any mere mineral; the most precious stones are shapeless, and their chief true natural Beauty is in colour alone. You may take this as a general rule.

15. *As COLOUR symbolizes the MINERAL province, so does FORM the VEGETABLE.* To the Beauty of colour, which flowers enjoy equally with the prettiest minerals, they add a higher Beauty, namely, *form, symmetry, proportion*; which no mineral properly possesses. The excellency of the vegetable over the mineral in respect of Beauty lies almost entirely in this particular.

16. *As COLOUR symbolizes the MINERAL province, and FORM the VEGETABLE, so does SOUND the ANIMAL.* The animal province, indeed, is peculiarly distinguished by the possession of voluntary vocalization, which is not to be discovered among the plants or minerals.

17. And now we come to further analogies. For as colour,

form, and sound, symbolize the three provinces of Nature, so do they also symbolize the three spheres of Man.

18. COLOUR *symbolizes the CARNAL faculties.* And herein lies the cause of that partiality for colour which the vulgar and the carnal display. The mentally undisciplined and vulgar man loves the gay and the glaring; and servant girls and rude country people, members for the most part of this class, may generally be recognized at a single glance at the coarse shape and gay colour of their clothing. Elegance of *form* such people have no true conception of; they cannot reach that; and so their habiliments, though of the most flaunting dyes, are put on without any true attention to elegance and taste. The coarse ploughman will soonest prefer for his sweetheart, the girl who has most colour in her cheeks, no matter how clumsy her shape or features may be. And why?—because there is, deep in the nature of things, a real sympathy between colour and the carnal faculties of man, which are the predominant spheres such people's lives move in.—But it is not to be supposed, that to admire colours is a sign always of a gross mind; because, while on the one hand they represent the carnal faculties; on the other, it must be remembered, those faculties are sacred, when subdued to God; and besides this, colours symbolize the Seven Spirits of God, and have therefore a sacred, as well as profane meaning.

19. *As COLOUR stands for the CARNAL faculties, so does FORM for the INTELLECTUAL.* Thus the educated and refined man seeks, in every object, grace and proportion; he goes after sculptures; he thinks architecture (of which the mere carnal man has no judgment) glorious and divine. The paintings he admires, are not marked with that virulent, intense, gaudy colouring which delights gross minds; and what he regards in them, is as well the drawing as the colouring. His fair maiden will not be the coarse, robust, buxom country-girl; but she must be of exquisite shape, and excel in feature and form, before she comes up to his ideal. And the intellectual woman will always be found to prefer shape before colour, in all her adornments, and will really look far more lovely in a plain mourning dress, even, with her exquisite management of it, than the vulgar girl will, for all her glaring ribbons.

20. As COLOUR symbolizes the CARNAL, and FORM the INTELLECTUAL spheres of Man, so does SOUND the SPIRITUAL. Beauty of sound is far before all other sensuous Beauties ; and he only has a true ear for it, who is in communion with the Heavenly world. By a true ear, however, is not meant a mere artistic appreciation ; for a good musician may yet be a bad man, as a good draughtsman may be unintellectual, and a good colourist uncarnal. The artistic talent depends on particular endowment in a few organs ; and the carnal man may have talent for drawing, and the intellectual for painting. But there is a far finer perception of forms and sounds, yea, and of colours too, than the artistic appreciation ; and only the truly intellectual, and the truly Transcendental man, can detect in the forms of natural things, and all diverse sounds, the fine Soul of beauty, and feel the exquisite emotion and thrill.—There is an appreciation which is merely artistic, and by which many are fond of music, for its own sake, who never catch any hint of those divine, vague, wandering tales, which Musical souls hear in the concert of sweet sounds. But by the true ear for melody, we mean a sense of awakening, and inward glorying ; a recognition of the Divinity, which comes like the sweet apparition of a heavenly ministrant, chanting out painted melodies ;—a music which almost breaks the heart with its angelic touch. Thus Samuel Coleridge could scarce whistle a tune, and disliked the mere artistic music of Rossini ; but went into tears at any time, with the true music of Beethoven.—Thus it is not mere musical excitement, and riotous pleasure in harmonies, which the bacchanal can aid ; but rather a seraphic listening in still solitudes to the voice of a ravishing Whisperer, speaking soft words of Heavenly mansions.—“ *Away ! away ! thou speakest to me of things which in all my endless life I have found not, and shall not find !*”

21. We listen to the tongue of music, and are rapt, and are inspired ; and our hearts throb with a joy we do not understand ; or our souls sadden, and our eyes are wooed into fruitfulness, and become living wombs of tears :—but we have not known what it was these wonderful words were telling : only the shadow of their import we have sometimes gathered from the tones ; for it has been music’s office

“*To touch the strings into a mystery.*”

But now consider what it is music speaks of.—First, of Beauty, because it is one of Beauty’s express tongues, ranking with colour and form. Then, of the Seven Spirits and Souls, by virtue of its Seven notes, which ringing intricate changes in all melodies, speak to the soul audibly of Truth, Power, Beauty, Light, Life, Goodness and Love. But, besides this, it hints in another way the Spiritual faculties, because it represents HEAVEN, by virtue of its symbolization of the Divine sphere of Man [¶ 20]. So that, though music sings in its own right, of the Soul of Beauty; and then of the other Souls; it sings much more of the Mystical world; and the Seven attributes of God, the High and Holy place, the River and Tree of Life, are the continual burden of its songs.

22. There is a passage in Percy Shelley’s “Skylark,” which I once laughed at, but now I perceive its beauty and glory.

“Waking or asleep,
Thou of death *must* deem
Things more true and deep
Than we mortals dream,—

Or how could thy notes flow in such a crystal stream?”

Do you think Shelley, when he wrote this, did not in some sort feel, though he could not thoroughly express, this deep sympathy of melody with the Mystical sphere of Man? For it is that sphere alone, we know, which understands “deep, true” things of Death and Being. Music being, then, the expression of the Oracular faculties, this argument of Shelley’s is correct. For the poets have always *felt* these things, though they could render no reason; nor did William Shakspeare write from the surface, when he said

“The man that hath no music in his soul,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:”

adding

“*Let no such man be trusted.*”

23. It is because of the deep sympathy between the Heavenly faculties and music, that the latter has such a wonderful influence in softening and subduing even unbeautiful minds. The

anecdote of Saul and David in the book of Samuel, is a familiar instance of this overpowering influence. In Ferdinand we have another illustration ;

“ — Sitting on a bank,
Weeping again the King my father's wreck,
This music crept by me upon the waters,
Allaying both their fury, and my passion,
With its sweet air.”

The old “ fables,” as they are called, of the power of melody over brute nature, were true enough ; they came, not from fancy, nor invention, nor imagination, but from highest poetic Intuition, and therefore were true for all times and ages ;

“ — therefore the poet
Did feign that Orpheus drew trees, stones, and floods ;
Since nought so stockish, hard, and full of rage,
But music for the time doth change his nature.”

No one, I think, who has observed the wonderful powers of music over the mesmerized, will doubt of its right to the high pedestal we assign it.

24. A man may have large musical faculty, I repeat, and yet enshrine no music in his soul. Such a one will admire concerts and grand musical demonstrations, but will be incapable of appreciating still simple voices. But the *Musical soul*, in the low moaning of the wind, can detect the Tongue it loves, and find that Divine voice flowing down upon its ears from a thousand streams. To it, the soft tones and crystal modulations of the human voice, especially when that voice is instigated by the Highest faculty, will be worth more than all architecture, and sculpture, and painting. “ I do not wonder at the miracles which poetry attributes to the music of Orpheus, when I remember what I have experienced from the varied notes of the human voice. They are an incalculable energy, which countervails all other forces in nature, *because they are the channel of Supernatural Powers.*”

25. But as sound divides itself into articulate and inarticulate ; it must be observed that in close connection with music, is poetry ; or music rendered articulate. Still, for what it gains by this addition, it loses in some proportion, by a discharge of somewhat of its inarticulate sweetness ; and yet poetry is far beyond music as a

tongue of Beauty. And if music symbolize the First sphere of Man, or fourth province of the Universe, so also does poetry, and I think, *motion* too. Yet I cannot class *motion* with *colour*, *form*, and *sound*; for it seems to underlie all these, and to be, as it were, the scabbard, in which all they do sheathe themselves.

26. Now let us recapitulate:

	SPHERES OF MAN.	SYMBOLS.	PROVINCES OF NATURE.
1	Carnal.	Colour.	Mineral.
2	Intellectual.	Form.	Vegetable.
3	Celestial.	Sound.	Animal.

(1) Colour symbolizes the mineral province on the one hand, and the carnal faculties on the other; *and thus the mineral province of Nature becomes a symbol of the carnal sphere of Man.*—
 (2) Form symbolizes the vegetable province on the one hand, and the intellectual sphere on the other; *and the vegetable world becomes the type of the intellect.*—(3) Sound symbolizes the animal province and the Celestial sphere; *and thus the animal province becomes the symbol of the Transcendental sphere.*

§ ij. ASSIMILATION AND VISION.

1. All good and beautiful souls delight to dwell amid beautiful objects, because then they feel at home and among their friends. And it is the duty of all to make themselves and their appurtenances as handsome as they can. And I say to all, be sure neglect no simple and lawful means of making your person, your actions, your dwelling, your life, as beautiful to yourself and those around you, as every life and person may, and ought to be made. Have flowers much about you ;—who, that is good for anything, does not love flowers? Be yourself always pleasant where possible, and think it your duty to infuse as much grace into everything as its nature and your means may lawfully admit of. Use your eye to the contemplation of fair objects ; and be much among beautiful colours, and forms, and sounds ; and to this end, love the fine arts, and read much poetry, and converse continually with fields and streams.

2. And the duty of all this, may be learnt from a consideration of the law of ASSIMILATION : *What a man sees he becomes.* For there is in the mind a principle by which what we look at and dwell amongst, is transferred within us, and becomes thenceforth part of ourselves. Therefore if a man would be a poem, living a heroic and noble life, he should have his house and garni-

ture, and diet, as simple and comely as he can. And it is from the potency of this law of Assimilation, that we gather the necessity every Christian is under, of avoiding much converse with little-minded and unbeautiful souls. For by the need all things have of assimilating to each other, the inevitable tendency of such society is, to cramp and deface our own souls. Because there is a wonderful principle deep in the constitution of things, that abhors contrariety, and effects that no two things shall long abide together, without endeavouring to enter into each other's nature. Therefore must every man who aims at Vitality, shun in some measure promiscuous company. For it must not be hidden, that the greatest damage may be suffered by much intercourse with unlovely souls. And to every Christian it must be said, You are a Vital fact, and you have no business to mingle much with the unvital; if you do, they may rob you of your Vitality. The men who are conducting life on only Natural elements, are in fact dead;—they are walking Decomposition and Dissolution;—whom we meet indeed in the market, and in the streets, and at public assemblies, and see making much fuss about business, doing this and that, forming leagues, repealing laws, reading and writing newspapers: but who yet are *dead* men;—talking, and singing, and writing, and reading, and working *corpses*. It seems, indeed, to themselves, that their vitality is complete, and they would ridicule one who should assert the contrary; and yet it is so; they are deceased; their souls are dual, not triune: they are animals, not men. What business then have you, a quick man, among these dead? Why be so fond of mixing with their businesses? *Let the dead marry and bury their dead.*—It was because Moses saw this grand necessity, that he ordained, that *whoever touched a dead body should be held unclean*. Wherefore, though you shall do all you can to bless and lift these people, you shall not much mix with them: and every person who loves strong excitement, whether of theatres, books, concerts, balls, parties, races, missionary meetings, or what not; with such a person you shall not much go. It is surprising what hurt the soul takes from converse with the base; nay, even with many who are to some extent, pious; if yet they are deficient in manliness, openness, and aspiration.

3. By this law, we derive the utmost advantage from the society of the beautiful. This is true, even, to some extent, with regard merely to outward beauty. Therefore I seldom see a handsome woman without feeling thankful for her; or a fair child. For I consider it always so much gain;—gain to the friends and acquaintance of such a one, because of the operation of the law of Assimilation;—and gain also to me, though I never see her again. For, apart from this same law;—there is here one more achievement of Humanity to be gloried in; one more portrait of Him whom the soul loveth; one more realization, in this day of evil marriage, of what all shall at last possess; one more assertion of the power of marriage-correspondency, even though it be only in the physical spheres. Moreover, a wholesome stimulus is applied to all Vitalized souls, by the sight of Beauty written on these breathing tablets: it being a figure or representation of that Fact, which he who sees, ought himself to have become. For in this majestic form, this lovely face, these exquisite limbs, lies a fine rebuke to the unfaithful Christian: who may see here before him, drawn out in colours, forms, and motions, that Loveliness which ought, before now, to have been internally his own; and if not equal to this his pattern, he has been untrue to his own soul.—But if benefit may be often got from the company of the merely beautiful in body, how ineffably more from that of the beautiful in soul! Few blessings, indeed, are there, that are greater; few, for which we should more thank God. In the hour of despond, when the mind is dark, the way grievous, the joy turned into the mist of tears; when the soul, beset by temptations, almost doubts of the possibility of becoming clean;—O, what a comfort is it to have those with us, in person or memory, who have achieved the victory, and do practically forthshew that possibility which we have been despairing of! To look at some friend, beautiful in soul, if not in externals, —the good and the faithful,

“ Who, rowing hard against the stream,
Sees present paradises gleam,
And does not dream it is a dream!”

I know of no greater blessing than such a friend! And in all hours, the benefit is the same. If we unite ourselves intimately

with the beautiful in soul, we also shall become beautiful ;—provided always our plasticability be greater than our friend's ; for if the contrary, our friend will suffer by the connection. And hence we learn the great wrong they do themselves, who marry any but the mentally beautiful ; and also, the need that there is, that we should ourselves have become apt for Beauty, and to a great extent really beautiful, before we consent, by uniting with the lovely, to peril the Beauty of our beloved.

4. It is this law which necessitates such caution in the choosing, not only of our friends, but of our books. We know very well what the man who reads vicious novels, scornful satires, and violent pugnacious writings, is, or is becoming. There is little help for the man who will insist upon feeding on such food as this ; but if he chooses books written by the truly great and noble, then, can he but learn to know and love them, he is in the way himself of becoming great and noble. For every book has a magic influence, a beautiful or a terrible energy, to bring the soul of its reader into the likeness of its writer. Thus a bad man's book must be bad ;—must, if it use any influence over the reader's mind, use a bad one. But no man is quite good, or quite bad ; even Byron has his lucid intervals ; and what the good hour writes, may be good, though every foregoing hour were insane. However, we cannot be too cautious what books we go with ; nor is any writer to be admitted into our study, merely on the strength of a few good hours.

5. A man is known by his companions. He may go among the little-minded, and read bad books, with a resolve to use the strictest eclecticism, and may say, What is good in these I will adopt, and what is bad, abhor. Alas ! it is impossible. Only gaze on Medusa's head, and you cannot choose but become stone. Because this law acts without our leave, unawares to us ; acts even against our wills, by the silent working of hidden instinct, which we cannot avoid, except by avoiding the conditions of its working.

6. This same law of Assimilation, though a great evil to undecided souls, becomes one of the highest advantages of the Christian. For, looking continually up to his Saviour, and with open face beholding, as in a mirror, by means of the Spiritual

faculties, the glory of the Lord; he becomes, by the working of this law, changed into the same image, from glory to glory, in a continual ascension, even by the Spirit of the Lord. Thus do we, with constant labour, gaze upon the Supreme Beauty, and become more Godlike as we gaze.

7. There is one more law that has reference to Beauty, which deserves noticing; and it is this:

8. *That which a man is, he sees.* This is the law of VISION.

9. The truth of this law has been vouched for by all the truly sublime souls that have had occasion to speak of it; men who have passed, perhaps, for dark mystics in their lives and afterwards, but who yet came to be true Lightbearers to those who were in receptive conditions. Let us hear, for instance, James Greaves, what he says; "*The more mystically real I become, the more I shall, if the Spirit be not with you, seem dealing in abstractions, in imaginations, in hypotheses, and whims of the brain.*" For the Spiritual faculty only, can apprehend the Spiritual, and the intellectual, the intellectual; and whoever lives in a lower sphere will be unable to comprehend the higher. "*No spirit (says Edward Taylor) can of his own power possibly see into any other principle but in which he is, or is regenerated into;*" and Jacob Behmen enunciates the same Mystical law: "*Every spirit searcheth only its own depth, and apprehends that wherein it does enkindle itself; and though it searcheth its own enkindling, yet it finds no more than a type or representation of things like a shadow or dream; it is not able to behold the Being itself: FOR IF IT WOULD SEE THE BEING, THEN IT MUST BE IN THE BEING, AND THE BEING IN IT.*"

10. Yet, although by this law of Vision, it is asserted that a man must have become a thing, before he can behold it intimately; this is not an expression of the fact, that all we know of an object, is not the object itself, but only a knowledge of changes effected in ourselves by some outward cause. But it has a far deeper meaning, and asserts that before a man can see a tree, for instance, the nature of the tree must have its representative and collateral in him. For man is a vegetable, as well as an animal; as is shewn in phenomena attendant at times on death: for first, the animal life expires, then the vegetable, lastly, and

more slowly, the mineral. Thus, after the animal life has departed, and the man is called *dead*; the vegetable life may still be entire; and the body grows, and the hair of the head and beard lengthens, it may be for several days. Then, after the vegetable life is dead, the mineral endures, until it gives place to decomposition. And unless man were in this way, both mineral, vegetable, and animal; he could never understand anything of these provinces, or be truly aware of their existence. The vegetable comprehends and appreciates the vegetable and mineral existences; but has no knowledge whatever of the animals, except inasfar as they partake of its own nature. For all knowledge lies in self-consciousness; nor can the flower be at all conscious of the cow or the man, except to the extent in which their nature is one with its own. And thus, unless vegetables were minerals, the mineral world would be a blank to them; nor could they derive from it any supplies. And unless Man were a vegetable, no herbs or fruits could have any influence, either medicinal or sustentatory, upon him. For it is most true, as old George Herbert divined,

“ Herbs gladly heal our flesh, because that they
Find their acquaintance there.”

And unless every province of Nature were represented in the parliament of Man, he could never feel any of those sublime and mysterious sympathies and promptings which commune with Natural objects awakes and gives.

“ In the spring a fuller crimson comes upon the robin’s breast;
In the spring the wanton lapwing gets himself another crest;
In the spring a livelier iris changes on the burnished dove;
In the spring a young man’s fancy lightly turns to thoughts of love.”

The reason of this is, simply, that the birds and the man are vegetables; and at the season when the vegetable world is re-clothing itself, and putting out new energies and beauties, the robin, and lapwing, and dove, are influenced by the same vegetable impulse; and the man feels that there is something in him which sympathizes with Nature, and, by a wonderful instinct, prompts him to bud and send forth boughs like a plant. But unless he were a vegetable, he would never feel this, or any other sympathy with vegetable Nature; nor indeed could he so much as know of its existence.

11. To the Christian, if his nature be large, and his mind faithful to God, all things at last become beautiful, except only the workings of the selfish or carnal faculties. For we learn from a consideration of the law of Vision, that always in proportion to a man's ugliness, will be his opinion of the deformity of the world. And so I never like to hear any one complain of the world; depend upon it, if we cannot make ourselves blessed in it, it is our own fault. "It is dislocation and detachment from the Life of God that makes things ugly." And therefore I repeat, in proportion as a man becomes Godlike, perfect in His image, with highest intellectual and Spiritual faculties, so does he see as God sees; and he says, *Every thing that is made is good*. There is no real deformity except Decomposition: which is, as it were, a departure from Being, a desertion of God, a falling from Life towards Nonentity; in whatsoever sphere or province that decomposition may be. For there is a decomposition psychical, as well as physical; the latter being only the emblem of the former.

12. A true consideration of the bearing of this law of Vision, will shew us the duty of abstaining from all controversies on matters of creed. Argument never yet made a vital Christian, and never will. He must BE in the same soul that you are in, before he can SEE what you can see: and the way to open his eyes, is not to appeal to his reason, but to lift his life. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose. It is his place to affirm the Truth, and direct others into the way of verifying what he affirms; he may also talk calmly upon error, and elucidate his notions at length; but directly diversity tends towards strife, then the Man of God must bid good-bye. Argue with no one; be sparing of replication; tell them once or twice what you think, and if they cannot accept the saying, leave them there. "The more elevated their affections are," says James Greaves, "the more from Spirit will they agree with what I have written; dispute with no one about them; quarrel not in the least about such high matters;—name them for what they are, and when not received, be content."

13. For it is deeply, I cannot declare *how* deeply true, that no

disputation can make a man understand the Truth ; he must **BECOME** the Truth, and **LIVE** the Truth, and then he will understand, but not till. What you are you see, nor can you see any high Truth without being emancipated into its sphere. It was from a feeling of the reality of this law of Perception, that Thomas a'Kempis declares, *Si quis Christi verba plenè et cum voluptate vult intelligere, huic necesse est, ut omnem vitam suam secundùm illum componere studeat.* Hence, too, James Greaves, speaking of the Bible, says, *It is beyond all value to him who is Divinely related, and less and less so to those who are less related to Spirit.* Thus Ralph Emerson declares, that *the Soul that wrote history must read it ; the Sphinx must solve her own riddle.* And Paul enunciates precisely the same law, when he asks, *What man knoweth the things of a man, save the soul of man which is in man ? Even so the things of God knoweth no man but the Spirit of God.*

IV. LIGHT.

Marvel not that I say unto you, Ye must be born again.

§ i. SPIRITUAL ILLUMINATION.

1. Except a man be born of water (*liquor amnii*), and of the Spirit, he cannot enter into the Kingdom of God.—Not of water alone;—Natural generation is not enough; the man must be birthed Supernaturally, as well as Naturally,—must be a subject, not of generation only, but of regeneration. He must be, psychically, not *dual*, but *trine*, or *triune*; must be Spiritually-minded, as well as intellectually and carnally.

2. The New-birth is very rarely a startling, miraculous-seeming event; no man is made a new creature all at once; for the dual soul is dead, and there must be a re-vivification and recreation; the soul must enter a second time into the matrix, and a process of gestation be undergone, before the man can be *trinitized*, or new-born. Not by any clap of thunder, not in any instant of time, can this change be effected:—much, doubtless, a good beginning, may be made at any moment; there may be a sudden new-developement of the Heavens, like the sudden sprouting of a tree: but the whole soul must undergo gradual vivification, limb after limb, before the dead can be restored fully to life again, and the lost found. By no convulsions, galvanic shocks, miraculous answers to prayer, or momentary mental impressions, can any child be properly born again; nor is the

process of Spiritual gestation at any time a completed one, but the man must be for ever being converted afresh, passing from sphere to sphere, undergoing nativity after nativity.

3. *The Heaven is God's throne, and the Earth His footstool.*—The *Heavens* are His most delightful seat, the place where His honor dwelleth. And by *Heavens*, we are not to understand any foreign or distant place,—but here,—but now,—but upon this planet, in the human being, in the Oracular faculties; this is God's mercy-seat, His Urim and Thummin, His tabernacle with man. *For the Lord has prepared His throne in the HEAVENS, and in them is He glorious; and in that palace is He known for a refuge and deliverer.*

4. However, it should be known, that those organs in the brain which are, when Spiritual, called 'The Heavens,' or 'Heaven,' have each two names, according as they are instincted by Spirit or Soul. For no one organ is ever wholly instincted by Spirit; but He appropriates to Himself the finest and most exalted portion, while the lower is still empowered merely by Soul. Thus, if we could see any organ of a regenerated man's mind, with respect to its mode of operation, we should observe at its culmination and perfection-point, God Himself, as a pure, ineffable Essence, without admixture with Soul. Thence gradually descending, in weaker and weaker shades, being diluted with more and still more of the Soul, Spirit would gradually fade off into mere Soulic energy.

5. "*For ever, O Lord!* (said the Psalmist) *Thy Word is written in HEAVEN.*" It is therefore to *Heaven* that we must go for all our Revelations of the Holy Ghost. The reason why the people are so unwilling to trust to God for their directions, is partly because they are entangled in a net of Soulic religion, which is altogether superstitious, and which nothing but sound reasoning can destroy. But it also lies in the fact, that the most, even of professing Christians, never attain to true Spiritual enlightenment; their piety is only Soulic, and therefore false; because they so wickedly let business or pleasure deform their minds, and are so prone to indulge in carnalities, of eating and drinking, and elsewhat, which hinder and quench Spirit in their souls. Hence, when you tell such people, that they must trust

for guidance to the inner Light of God ; they are puzzled, see no inner Light, hear no inner Voice which they can follow and obey : and still feeling the need of some guide, run with gladness into the arms of any paper-and-ink spectre of one they can find. But if a man will cling faithfully to the Cross of Christ, and not hinder Love-developement within him, by pernicious diets, and lusts, and distractions ; then he may reach true pure Spiritual Illumination, and will not need help from books or men, to shew him the principles of true religion,

6. That you may distinguish rightly between the Spiritual and the Soulic Heaven, or rather between the true Heavens and the false, I will help you to consider them as they are manifested in, for one instance, the organ called "CONSCIENTIOUSNESS." The highest and finest part of this organ, is capable of being instincted by Spirit Himself, without any Soulic adulterations ; and when so, it becomes an infallible moral law, from which, and from which only, there can be no appeal. But in the unregenerate man, this whole organ is merely Soulicly inspired ; and the conscientiousness produced is a superstitious, untrue one ; not to be trusted ; of no real authority ; a mere thing of convenience, giving tithe of mint and cummin, but neglecting the weightier matters of the law ; remembering the Sabbath Day to keep it—*lazy* ; but grinding and screwing the poor in his factories, or robbing and overreaching his customers in his shop, every day in the working week.—Look again at "VENERATION." When Highest instincted, it is known as absolute adoration and reverential acknowledgement of whatever truly deserves such homage ; and it is also a sure test, by which we may know what alone is, and what is not truly adorable. But in its lower portions, where its inspiration degenerates into Soul, it becomes Hero-worship, excessive reverence for old and great names, or rotten institutions, or all manner of trumpery ; being thus a mere superstitious thing.—It is just the same with "BENEVOLENCE ;" which organ, when Spiritually empowered, vehiculates pure Love of God ; that is, love of whatever is truly lovely ;—unmistaking, infallible. In a lower part, it is benevolence to one's kind, no matter whether Godly or no ; and from thence it descends, growing more and more intensely Soulic, down through all shades of amiability,

till it gets to a weak, foolish good-nature, which unfits a man for the real duties of life.—The same duplex instinction is seen in “HOPE.” This organ, Spiritually, is an organ of prophecy, and fills the mind with all sublime and glorious, and withal, absolutely TRUE aspirations and anticipations. But thence it is shaded off, till, in portions too low to be Spiritually instigated, it becomes mere unreasonable expectation of what cannot occur; a false buoyancy, an irrational sanguineness of mood.

7. It is a great point in education to cultivate the Soulic or false Heavens, if that cultivation go along with a proper encouragement of the rational faculties. Nevertheless, if reason be cultivated by itself, it leads to scepticism; and if the Soulic Heaven by itself, the patient will fall into inevitable superstition. And therefore is the just antagonism or balancement of these two essential to every truly educated mind. Nothing can save us from false prophets, false Christs, and from being led terribly astray, except a vigorous culture of the rational faculties. But while the latter is attended to, let us not forget the vast importance of fostering the Natural, or false Heavens, by reading poetry, cultivating taste, and studying all the arts that refine and lift the mind.

8. Much error prevails as to the mode in which Spirit communicates with man. It is never by a miraculous communication; never by a voice of words, a sensible sensuous impulse, or anything of the kind. It is Truth, Power, Beauty, Light, Life, Goodness, and Love; and what squares with these principles within our Spiritual faculties, is the will of God concerning us. All impulses of a sensuous character, all miraculous answers to prayer, all words and voices, and sensuous visions and dreams, are Soulic and delusive. God gives no miraculous intimations. He gives us not words, but Things; not the verdict uttered by the oracle, but the Divinity Who inspired the oracle; not particular impulses, to tell us when to speak, to walk, to sleep, to sit; but general impulses of Truth, Power, Beauty, Light, Life, Goodness, and Love. These we must trust; these obey; to these we must submit ourselves. Whatever tends to thwart them, we must thwart; to subdue them, we must subdue. Guided by these, we shall be Divinely led into all peace and joy; and in

proportion as they speak in us, will be our freedom from grief and pain.

9, *The Heavens are God's Throne, but the Earth also is His Footstool.* For without it be subject to Spirit, the intellect is of little value; we cannot see to any distance before us, nor what is around us, properly, but are enwrapt in a dense fog. The judgments we pronounce from Terrene ground only, are partial, one-sided; and the opinions we hold thence, are untrue, as we presently discover when we have begun to be New-born. A man with a quite inferior intellectual endowment shall see clearer, and form truer judgments of things, than another; if the first be, and the last be not, redeemed from the warp of sin. "The very senses become false informers (says Harriet Martineau), the very faculties traitors, when the intellect has lost its rectitude of humility, patience, and loyalty to Truth." "The subtlest reasoners (says William Channing) for want of this, cheat themselves as well as others, and become entangled in the web of their own sophistry."

10. But if on the Heavens and the Earth Jehovah sits and treads, His way also is in the Sea, and His path in the deep Waters. Yea! the Lord sitteth King upon the Floods, He sitteth King for ever. But observe; this reigning is different from the reigning on the Throne and Footstool; because these are fostering influences, whereas that is a deadening, clarifying, or destroying energy. The effect Spirit works on the carnal Sea, is a quieting and purifying; *its waves and its billows are to go over us no more.* This is very beautifully represented by the beloved John, when he says, "*Before the Throne,*" that is, in the presence of the Thronic faculties, upon which God sits, *was a Sea of glass, like unto crystal;*" so clear, so spotless. And afterwards he alludes still further to the same thing, when he sees as it were "*a Sea of glass, mingled with fire; and they that had got the victory over the beast stood on the Sea of glass:*"—stood on it, masters of it therefore, "*having the harps of God.*"

11. Are you willing to learn, dear friend, the CONDITIONS on which this gift of Emanuel may be enjoyed? Then I will tell you. Believe me, the whole secret lies in going out of selfishness, putting off all selfishness, and putting on Christ the Lord.

Because ; Selfishness is the only devil, and all true religion consists in transcending self, and attaining God. And if it be asked, by what means can we thus unclthe ourselves of the evil nature ? it must be answered, first,

12. By HUMILITY. Humility is the *sine qua non* of the Christian character ; nothing else will supply its place. It is the silver cord which binds us to Heaven, and Heaven goes if it be loosed. It is a great willingness to think, not our own thoughts, O Lord !—to do, not our own deeds, O our God ! but to think and to do Thine. And thus it comprehends a carelessness of all human praise ; and is for ever opposed to every species of Soulic ambition. Therefore I warn all people who think to obtain Spiritual progression, that so long as they have any thirst for power or praise unrepressed, they cannot fully coalesce with the Divine Being, cannot be true and honest children of God. And I tell all such, that if they would be at all the Fact it is their duty to be, they will have to reject applause, and hate it, and never be flattered by praising words. For nothing can be more injurious to a man, than the pleasure of being praised. We must learn, dear friends, to keep ourselves out of these sweating hothouses of approbation, and be content to encounter sleet and wind in the cold hardy air. Every brave Christian will rather shun opportunities of obtaining public applause ; will not talk for shew, and write for shew ; but will rest ever in a sweet humility, esteeming all things that tend to lift him out of that quiet valley as bitter foes.

13. Akin to humility is RESIGNATION. A man must give himself willingly into God's hand, and believe, O yes, from his heart ! that whatever happens will be the very best that could befall him ;—and not interrupt, by his own acting and wilfulness, the intentions of Spirit respecting him. As the child is always resigned to the will of its mother, and goes ever with the breast that bears it, so must we cease from our own willing and woulding, and be content and best pleased to be disposed of by the Father. We must be very low at God's feet, and submit to His workings as resignedly as the wave, which, called into being by the mind, is ready at an instant's notice to lose its individuality, and become nothing, at the bidding of its creator.

14. And akin to the two former conditions is REPENTANCE; CONTRITION; sorrow to have thwarted, fought against this God of Love. The man must arise and go to his Father, and say, *Father! I have sinned against the Celestial faculties, and in Thy sight, and am no more worthy to be called Thy son.*—Yet this Contrition is not a thing of over-self-consciousness, to throw a man into the slough, and leave him there; or to inflict tortures, and make him mad with ranting and with weeping; but it is rather a low, calm, hopeful sorrow, that melts, not breaks the heart. They who walk most in the way of Peace, most know how happy a thing this Contrition is; it looks dismal and sour, I know, to those who have felt it not; they say, they will not live in these perpetual tears; but they do not know that this very grief is the sweetest and joyfullest of all emotions. For by its influence, Spirit doth stream in upon the man, warms and irradiates his whole being, and says to him, with joyful recognition, ‘*Thou art My son, this day have I begotten thee.*’

15. Why is melancholy and gentle sadness so delightful to all poetic minds? It is so. Even its gloom is a pleasure, its grief a satisfaction, and the joy we feel in our more riotous hours shows quite gaudy and hollow by the side of that delicious sorrow which sometimes overcreeps the heart. “*Pleasant,*” says Fingal, “*is the joy of grief: it is like the shower of spring when it softens the branch of the oak, and the young leaf rears its green head.*” This is how we are so touched with a sad poem; this is why

“Our sweetest songs are those that tell of saddest thought.”

These fine pleasures are of the Soulic Heavens, and will serve as an illustration of the law of Contrition. For just as Soulic sorrow causes Soulic pleasure, so does Godly sorrow cause Life and peace, to flow into the soul.

16. And this brings us to the fourth condition to be furnished; I mean PURITY, or HOLINESS. With Humility, the right soul, must go Holiness, the clean heart. To the pure, this especial privilege is given, that they do see God; and this always in proportion to their degree of purity. Without Holiness, no man can see God’s face; because a man can only see that which he is

[III, ij, 8]; and he must himself be pure, before he can discern the God of purity.—There must be a careful and earnest shunning of all defilements,—of thought, as well as of word and deed. We must surround ourselves with clean atmospheres, and resent, with holy zeal, any motion of the mind which might tend to contaminate them. From the love of, and thirst for the getting of money, or title, or worldly influence, we must piously abstain. With a whip of cords, with a devouring zeal, at all costs, must the money-changers be driven out of the Temple.

17. Then, of necessity, there must be great **EARNESTNESS**. Naught is promised to the lukewarm. For the trifler, the thoughtless, the unearnest, there is no hope.—Not that the woman or man of God ought to be of demure face, shunning the amenities and prettinesses of life; O no!—The Christian ought to be blythe and happy, and there should always dwell in his eyes a certain friendliness to smiles. A channel of joy should he be, a flush of continual sweet light, a rainbow of many colours, and all of them beautiful. Nevertheless, under all outward fun and nonsense, there must be seriousness at bottom; levity is only graceful in those who have deeper things in them than that; and then only is the merry laugh, the gleesome caper, and the roguish freak beautiful,

“When the root of some deep earnest thought is understruck so rightly,
As to justify the foliage, and the waving flowers above.”

18. And no less essential to the Christian is **DILIGENCE** and **LABOUR**. Labour is the root of growth, to which all the other developements of the soul that grows, are supplementary. It is the purchase-money of all rights,—even of the right to live. Think not that **HEAVEN** will be kept easily by the lazy-souled: there must be striving, wrestling, fighting, running, sweating, panting, groaning, before the race can be won, or the crown worn. You must feel that, in comparison,

“Nothing is worth a thought beneath,
But how you may escape the death
That never, never dies;”—

but how you may attain the Life that lives and reigns for ever. He that will not work with Christ, neither shall he eat of His Heavenly flesh. He shall have neither apprehension, relish, nor

possession, of the Bread-indeed, or of the Drink-indeed. By all manner of poverties, with their feet of iron, shall he be trampled into the clay.

19. There cannot be a true following of Jesus, unless there be **ASPIRATION**. He can be no true child of Spirit, who tries not ever to climb from glory to glory. There must be an upward striving of the soul, like the young ivy-branch's striving: the waters must spring UP in us to everlasting Life. There must be a profound and central dissatisfaction with all present performance; and a belief that it is, and a resolution that it shall be practicable to realize more and more. The man who is content with present acquisitions and performances,—so content, at least, that, however he may *wish*, he does not much *try* to increase and surpass them, is no true Christian,—so I *tell* him. He that is unfaithful in these few things, shall be ruled over by many things, and shall seldom enter into the joy of his Lord.

20. Then there must be **FAITH**. Now of Faith there are two kinds; the one Soulic merely, the other Spiritual. The former is of small value: the latter, a pearl beyond all price. Spiritual Faith is *Idealness*; a disregard of all things merely Soulic (which are called '*real*'), and a love of all Spiritualities (which are called '*ideal*'). For true Faith is a conviction, and not merely that, but an absolute **KNOWLEDGE**, that the invisible things are the only things really worth having; that Idealities are the only Realities,—those things which are called *real*, being only *shadows*. This Faith removes mountains from their solidity and base, and declares them to be phantasmagoric, and Spiritual Facts the only substantialities. *Faith cometh by hearing*:—by hearing *what*? Not what Peter or James can say, but by listening to Spirit in our souls. For he that has learned to converse with the living God, becomes, by that conversation, gifted with true Idealism; because he sees God to be the only Good, and on Him abides his fixed mind. *Faith cometh by hearing, and hearing by the Word of God*. Not by a *book*; O no! *that* cannot give us the faculty of hearing; He that formed the ear, must re-form it in us: only the Creator can be the Re-creator. The Word of God only, and not the words of any man or men, can impart Spiritual hearing; which, if a man have, he has true Idealness, or Faith. Faith is

the substance of things hoped for, the evidence of things not (outwardly) seen ; the knowledge that nothing is real but the Ideal. Without true Faith, it is impossible to please God ; for God would have us lead an Ideal life, with an eye abstracted from the vanities of the world, and intently fixed on Him. But false, or Soulic Faith, is nothing but belief of an intellectual kind ; and will do nothing for the soul. Thus many persons will tell you, they believe Jesus to be the Saviour, and trust in His Atonement ; but this is a mere intellectual Faith ; for they at no time know the Saviour, by enshrining Him in their substance and constitution ; and live far wide of the Cross of Jesus.

21. Now be sure you do not mistake me, friend, when I speak of *Idealness*. It is not *Ideality* that I allude to ; for many persons live in an ideal, which is only some achievement of art or science, some fine scheme of the intellect, which has nothing to do with true Idealness. This is a faith without works ; which is indeed dead, and valueless ; but true Faith is the synthesis of faith and works ; or rather, it includes all the constituents of the Christian character.—This is the victory that overcometh the world, even our Faith. For if we look at the external ‘real,’ we shall think that he who gets ten thousand pounds by speculation, necessarily is richer than he was ; but he that hath true Faith, never credits this for an instant ; and it is Idealness which alone can release us from such an error.

22. By Faith, which means the possession of the Great Idea, or Spirit, Abel offered to God a more acceptable sacrifice than Cain ; for Abel was a Spiritual Man ; he was humble, contrite, meek, innocent, like the sheep that goes dumb to the shearer. Abel was ‘*a keeper of Sheep* ;’ that is, a dweller in the meek and Godly faculties ; but Cain was an intellectualist, ‘*a tiller of the GROUND*’ [I, ij, 5, Gen. iv, 2]. The mere intellectual offering, Terrene Faith, cannot be received ; God must have the Transcendental faculties, or He accepts no sacrifice ; He must have Lambs of the flock, and not Fruits merely of the Ground.

23. But another of these great conditioning circumstances, is LOVE. And we declare Love to be the Seventh Heaven, the beauty of Beauty, the essence of the Esse ; a sweet shower to the thirsty soul, a flowery brook in the desert, a blue flash of

Heavenly radiance, the tongue of jubilee, the King of Glory. Without the royal mark of Love, can none of God's noble children be. A weak and pitiful disciple is he that hath only faint phosphorescences of Love.

24. And the last condition I shall mention here, is PRAYER. Prayer relates to all the Heavenly organs, brings all into action, opens, and emancipates, and replenishes all. It is Love, and Aspiration, and Penitence, and Resignation, and Humility, and Faith, all in one, and is the essence of the same. It is the door into Heaven, and the door of Heaven, which being opened, God comes in.—Great is the mystery of Prayer. Marvel not then that all language relating to it should be mystic and obscure. For though we feel the great Truth we are expressing, yet no intellectual symbol can ever represent the mighty Substance. And thus the best enunciation of it that has ever yet been made in words is poor and mean, and conveys not anything to the hearer. Alas, what can any words avail, when set to symbolize the mighty, almighty Verity?—The highest truth I have yet found, requires utterance, and I am dumb.

25. And yet something should be said, even here. Take then the following not meaningless contortions of the mouth, and accept them instead of better words. The Will of God is Truth, Power, Beauty, Light, Life, Goodness, and Love; and these, not Seven distinct Ideas, but Seven modifications of the same Idea; so that if there be Truth, it is Loving Truth; and if Power, it is a Power that must needs be Beautiful and Good. The Will of God is an Almighty Energy, the Highest Law in the Universe, which nothing withstands. But the conditions of its operation, consist in its being translated out of the Ineffable first *persona* of the Trinity, into the second. God the Father is powerless, except He can work by God the Spirit or Son. But (as will be shewn by and by), Spirit exists only in the organs of Man; so that the Father is inoperative in the Universe, till He enters His Human Temples. Now to everything that thus empowers the Father, and generates the Son, the name of Prayer belongs. So that Prayer is that, and that alone, which enables the Will of God to fulfil itself; and thus it is the matrix of the grand Almighty Forces of the Universe. But the sole condition of this

matriculation, or generation of the Son, is that all private will be dispensed with, and nothing remain but a free scope in which the Will of God may develop itself. So that if there be the least selfwill, whim, or partiality, in what we pray for, then it is not Prayer, but mere words; not an Abel-sacrifice, but a Cain-sacrifice, that we are offering; and, of course, we have lost all power in the Universe.

26. You see then, the grand principle of Prayer, is Resignation, or Submission. If a man were truly resigned, all things would be possible to him. But who is there so resigned? Come, see the lineaments of this perfect Man, and tell me who is there that can appropriate them.—Knowing in Whose gracious keeping are all his ways, the Resigned Man is content to lie childly on the bosom of the Father; quite sure, that by a sweet necessity, everything belonging to him will be his. From all those insane lustings and faithless activities which mark most men, he is free. Does he distress himself because a certain party is in power, or a certain act wants passing or repealing? Oh no! but he is sweetly confident that all things work together for good to God's children. He feels, in all its amazing force, that Divine law—“*I love them that love Me!*” He knows, with a joyful quietness, that no one can cheat him, but whatever belongs to him is his.

27. Ah, it is very easy, intellectually, to *say*, We are resigned to the Will of God; but to **BE** resigned is not easy! One man says he believes in a Providence, that lets no sparrow fall to the ground without His knowledge; but when he feels his means of subsistence going from him, and is in straits, then watch his frenzies or despairings! It is easy enough to **THINK** we are resigned, till the trial comes. But to **BE** resigned, **THAT** is of Spiritual Faith, not of the intellectual; *and few there be that are so.*

28. And yet how needless, how fruitless are all our insane activities and fears! Vain is this beating about, this fluttering of heart; vain this constant dread lest we should lose something for want of keenness, and a cunning eye to opportunities. All that belonged to us would have come to us, without this our wilful agitation and anxiety. And how true, and how sweet is it, that if we are but true to ourselves, **nothing** in the Universe can one

not hurt us, or defraud us! It seems, indeed, to the ignorant, the unbelieving, that if one would have any acquisition,—if he would marry a wife, for instance, he must go about to places of public resort, and obtain introductions to families, that he may encounter the needed person. He thinks, if he stays at home and minds the business God has given him to do, he will perchance miss her who is due to him. But the true Christian does, or should know better. It is true, this beautiful law of gravitation, “*Whatever belongs to you gravitates to you,*” only refers to the beautiful; for it is true again, that while to the beautiful God shews Himself beautiful, to the froward He shews Himself froward. In other words, LIKE TO LIKE is the law of gravitation. Be what it is your duty to be, and all other things will be to you what you would have them to be. But if you desert God,—that is *Good*,—Good or God will desert you. For all things work together for good *to them that love God*; but the evil man must receive of the fruit of his doings, and his experiences must be evil. The good, however, need have no doubt that anything that belongs to them will not be theirs. Thus, in this supposed case, if I am a child of God, I need not seek introductions, or have any anxiety; but if it would really be better for me to marry than to be single, not all the machinations of my enemies, if I have any, nor all the contrivances of my friends, can retard or hasten such a consummation. Just at the proper time, under proper circumstances, I shall, without solicitude of my own, obtain a proper introduction to the proper person. If thou art rightfully mine, O invisible friend! I shall have thee, beyond all question:—though thou livest at the antipodes, hast fifty suitors, all more seemingly preferable than I, and thy friends abhor me; and though I stir not one foot with a desire to find thee;—not all the world can prevent our union; but I shall meet thee, I shall clasp thee in these arms!

29. The man who can, under all circumstances, not *say* this merely, but *act up to it*, is the Man of Prayer. He is at one with the secret Springs of the Universe, and is the Dispenser of Fate. O it is a wonderful, a mysterious, an inexpressibly sweet thing, is Prayer. Therefore hath Jesus left it upon record, that men ought always to pray, and not to faint.—Prayer is the

grasping of Affection's hand, the kiss of dear Love, the appealing of the flower to the sky above it, the great key of the Universe, which opens, and alone opens the grand doors ;—it opens, and no man shuts, and shuts, and no man opens. No one did ever really Pray, without gaining infinitely by the effort. And this testimony do I bear, with truest gratitude, to the goodness of my God ; that I never yet asked for any unselfish thing without receiving it ; never knocked, without the door being opened to me ; never was in a labyrinth, and prayed, but did not presently begin to see my way out. In every little strait, Prayer will shew us the right course of action ; and there is no limit to the help it will afford us.

30. And so long as we do communicate with the Father, it matters less with what, or whether with any, words we come. It is not the *words*, but it is the *feeling*, the furnishing of Spiritual conditions, that really signifies. If indeed no prayers were answered but intellectual ones, and those founded on just views of the Universe, how few either could or ought to pray !—No name or form of invocation can sanctify a prayerless prayer ; nor can any absence of such take away from the efficacy of a prayerful one. So long as the Prayer be truly offered, not from Earthly, but from Heavenly grounds, it is equally valid, whether offered *nominally* through Jesus, or to Juggernaut.—Yet do not mistake me. It is not asserted that a true Prayer ever is offered to Juggernaut ; but only that it MAY BE.—The maiden who believes

“That saints *will* hear, if men will call,”

and prays *truly*, using the name of a saint withal, do you think that God will *not* hear her, because she has a wrong *notion* ?

“Ave Maria, Maiden mild,
Listen to a maiden's prayer ;
Thou canst hear, though from the wild ;
Thou canst save, amid despair !”

Because a wrong name, a false notion, goes along with such a supplication as this, do you suppose God will not impart the fullest blessings ? That He will not hear and save ? Indeed, indeed, dear friend, you are much mistaken. There never was, nor shall there be, one REAL Prayer offered in vain, though it were offered *nominally* to Vishnu or Siva, to Jupiter or Minerva,

to a log of wood, or a piece of pottery : for it matters not vitally with what notions Prayer is made ; all that is essential, is, that it *be* PRAYER.

31. It is partly because true Spiritual Prayer has been confounded with intellectual requisition, that such wrong notions prevail, as to the nature of that forgiveness of sins which is the privilege of the Christian. We know of a surety, that God works no miracles, and that no law of the Universe was ever broken. And we know, that the wages of sin, which is decease, always accompany the offence. So that every sin has its absolutely *inevitable* punishment ;—so much sin, so much death. And if forgiveness of sins, means non-infliction of the full punishment of sin, then certain it is, no sins can be forgiven.

32. And yet they *are* forgiven.—It is true, every sin we commit slays some portion, some member of our souls. It is true, every evil thought that passes through the mind, blasts and putrefies a part of that mind. Every wrong emotion we suffer ourselves to have, is driving a nail into our soul's coffin. But it is also true, that though a man should have lost all ability to receive Spirit, owing to a gangrene of his soul's best members ; so that he is perfectly defunct in trespasses and sins :—yet let him but PRAY ; then, if he be but in earnest, presently a green leaf shall bud and open on the withered stock ; and a breath of Life refreshingly play over him. I know there must be Grace, even in the desire of Grace. There must be vitality in a man, before he can so much as wish to be made alive. But it must be remembered, with every man, till his bodily decease, Spirit always strives ; always is ready to bid him cast off his grave-clothes, and Lazarus-like, come forth. This Heavenly voice, it is true, will be heard more and more as the man is more vital, and less and less as he is less so ; but always, under the foulest sphacelus and disorganization, some little seed, a tiny germ of vitality is hidden. For a man's world is never so completely drowned by the flood, but that some little ark, with its living tenants, floats and survives. Though he have been deceased many days, except in respect of this latent germ ;—though he have been dead for days, and stinketh ; yet, if he will, at any time shall come the voice of Christ, with a '*Loose him and let*

him go! For there is hope of a tree, though it be utterly cut down, that it will sprout again, and that the tender branch thereof will reappear. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the influx of the Living water, it will bud, and bring forth boughs like a plant. So that if a man can feel, in the faintest degree, the most timid and cold aspiration towards, or admiration of, a virtuous deed in another, or a soft and gentle emotion in himself, let him take that as a sign, that the return to God is still possible, and that he may yet obtain the forgiveness of sins.

33. And this is what is meant by the remission of sins. The punishment attends the sin, and inevitably; but if the sin cease by repentance, then God, of His great mercy, *by a law*, and not *wilfully*, restores that portion of the soul which the sin had destroyed.

34. These, then, are the conditions, which, by means of the Cross of Christ, we are to furnish; or rather, which we are to allow to be furnished for us. For salvation is not of ourselves; of ourselves we can do nothing; cannot think one good thought, or have one right emotion; but always we have freewill and ability, to let God work in us, to will and to do of His good pleasure. And it must always be especially remembered, that Religion consists not in *doing* anything at all, in the first instance; but lies in *letting* first; and then in *doing*, only as the consequence of this previous sufferance. "Your duty," says the prophet Greaves, "is to be as God-like as possible; to give yourself up, or rather, give self up, that the Spirit may make you what it will have you to be. It will make you more and more active, if to it you become more and more passive. Let it play upon you—be its instrument; and stop not with self-notions, its notions. You must consent to be mystically real, and then you will be a divine channel, through which the Illimitable, Unknowable, Boundless One, may act. *Be as ready to be changed, as your fingers are to be moved.*"

V. LIFE.

Upon one Stone shall be seven Eyes, *which are the seven
Spirits of God.*

§ i. LIFE LOST AND WON.

1. The Lord God made Man, and put him in Heaven, the Garden of *Eden*, (the knowable Universe,) to dress it, and to keep it. And the Lord God commanded Man, saying, Of every Tree of the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil thou shalt not eat, for in the Day thou eatest thereof, thou shalt surely die.

2. At the head of the Universe, in the Garden of that Eden, *which from thence is parted, and becomes into four provinces or heads* [Prol. 26], Man and Woman were thus placed; and upon them was laid this injunction, 'Eat not;'—this law, 'Eat and die.' There in full happiness abode they, and they were both naked, psychically and corporeally; and though each was as it were transparent to the other in every mental emotion, yet because of their perfect innocency, they were not ashamed, either for their psychical or bodily nakedness.

3. Now the Serpent, AMATIVENESS, was more subtil than any faculty of the intellect which the Lord God had made. And it said to the Woman—*Yea, hath God said?*—does He speak in my Spiritual organs so imperatively? May I not indulge herein, and yet get off free? Does God in me say, that I

may not eat of every Tree of the Garden, every knowledge which is possible to me—?

4. And when the Woman saw that the Tree was sweet as food, and a Tree to be desired to make one experienced, she gave way to the temptation, and let herself enkindle in the baleful fires. And Man also did eat with her of the Serpent-tree. Then were the eyes of them both opened, and seeing the new deformity of each other's soul, and the shame of their outward persons, they knew, and became painfully conscious that they were naked.

5. The curse fell upon Man, and upon Woman, and on the Serpent too. Unto the Serpent God said, "Because thou hast done this, thou Selfish propensity! thou art cursed above all Cattle, above every faculty of the intellect. UPON THY BELLY, O Serpent, SHALT THOU GO!—*and dirt shalt thou eat all the days of thy life.*" For "dirt" is ever "*the Serpent's meat.*"

6. "*And I will put enmity between thee and Woman.*"—How evidently has this enmity fulfilled itself, between the Serpent and the Woman! Let the thousands of unhappy creatures, who now make the land to mourn so, and who have been reduced to their present misery by trusting to the deceiving Serpent, speak. Alas! if a *Man* fall, he is not hurt in the world's eye; the curse seems to have missed him, and he goes away *apparently* scatheless. But with the *Woman* it is not so. If she fall, she rises not again;

" — The world with cruel scorn,
And false, false virtue, spurns her name;"

and, unless very happy in her circumstances, there is for her no social redemption. It seems as if she bore all the outward punishment of the sin.

" Help me, God! Slay me, man! *One is mourning for both.*"

So it always seems.—*Emphatically, has enmity been put between the Serpent and the Woman.*

7. "*And I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*" He who understands what the Sacred Marriage is, will know very well what this means; and in what way the Seed of the Woman,—

meaning Christ, or rather, all His disciples,—are bound to bruise the head of the Serpent. And though this evil principle bruise the heel of the disciple now, in his load of the evil heart; yet the time shall come, when universally the head of the Serpent shall be bruised, yea, battered, yea, broken to pieces, and utterly subdued.

8. And to the Woman God said, *I will greatly multiply thy sorrow and thy conception.* This indeed is the direct consequence of the sin alluded to. *In sorrow shalt thou bring forth, and thy desire shall be to thy husband,* AND HE SHALL RULE OVER THEE. Here then is an allusion to that social slavery endured by Woman through all past ages, and still endured. However, it would be a great mistake to suppose that this slavery was the effect of an arbitrary curse pronounced by God. The fact is, the old Hebrew poets delighted to put words into the mouth of God in an allegoric way: they first observed what were the natural consequences of any occurrence, and then poetically represented God as predicting or ordering them; by which licence they have beclouded the name of Jehovah with all manner of savageries and ferocities. This 'curse' upon Woman was the inevitable accompaniment of a degraded condition of the race:—for the more degraded are men's minds, the less highly and nobly do they esteem and use the other sex.

8. I do not regard the above parable as anything more than the attempt of a poet to explain existing circumstances. It expresses, indeed, a deep truth, in assigning the cause of declension of the race, to the fulfilment of the mere Serpentine instinct, the married having had little regard to those true marriage-conditions, on which so largely depend the amelioration of the race. And, with great propriety, it represents Woman to have been the most culpable; since the influence the mother has over the well or ill-birth of the child, is much greater than that exercised by the father. But I do not believe in any original FALL of man:—I only believe in his PROGRESS and ELEVATION. For when I consider how the creation of the world was effected: and find that the progress from the lowest form of vegetable and animal existence to the highest, can be traced as clearly as the building of a house from its foundation: it becomes impossible for me to think

that Man could have been achieved by the Universe in a perfect state, and otherwise than by a gradual ascension from a race of being nowise superior to the mere animals, up to the full dignity and majesty of Humanhood.—The present infelicities of existence—wars, pain, loss; earthquake, flood, fire; crime, tyranny, error;—are only stages through which an Unspiritual race *must* pass, before it can become perfect in God's image. And these *must* have existed from the first moment that Man was upon the earth, since they exist still; for God works no miracles. The history of Man is thus not a history of a completion, a fall, and a second completion; but simply a record of the elimination of perfect Man, out of previous animal achievements. And the ever-memorable period when Spirituality was first evolved, is for ever signalized by that old account of the creation of a firmament, to separate the animal Waters from the Human [Prol. 40].

9. So much for Life Lost; now let us glance at that Life which is to be Won. The wages of sin is not ENDLESS TORMENT, but DEATH; the soul that sinneth, it shall DIE.—*Knowest thou not this of old, since man was upon the intellect, and able to know anything intellectually, that the triumph of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the skies, yet shall he PERISH FOR EVER, like his own dung, which is not tormented, but is transmuted by Nature into new forms. He shall fly away AS A DREAM; so airy, so unreal, so transitory, and shall not exist; yea he shall be chased away as a vision of the night.*—There is not a single assertion in all the bible, that I can discover, of the natural immortality of the soul; and if there were, it would not matter. It is asserted, and asserted again, that *the soul of the wicked shall be CUT OFF, shall PERISH FOR EVER, shall FLY AWAY as a shadow, shall NO MORE BE FOUND. The transgressors, it is said, shall be DESTROYED TOGETHER; the end of the wicked shall be A CUTTING OFF. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be DESTROYED FOR EVER. To be carnally-minded is DEATH. If ye live after the flesh, ye shall of the flesh reap—what? Endless agony?—CORRUPTION!*

11. This being our natural doom, then; the inquiry is, How

can we escape this damnation of Hades? How shall the individual be enabled to attain to Eternal Life?—I heard an angel with a loud voice cry, *Who is worthy to open the Book of Redemption, and to loose the Seven seals thereof?* But no man in Heaven, in any Celestial respect; nor on Earth, intellectually; nor under the Earth, carnally; was pure enough, great enough to be able to open the Book, neither to look thereon.—*And I wept much!* adds John.—He might well.

12. But hark! the elder speaks;—says to the sad spectator of man's misery—'Weep not! weep no more!'—But what is to hinder these tears from falling?—'WHAT,' says the Holy One, 'BUT THIS, THAT I HAVE FOUND A RANSOM? I have laid help upon one that is mighty, I have exalted one chosen out of the people. Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seals thereof.'—And I beheld in the midst of the Thronic faculties, and of the Four Living Creatures, heads or provinces of Eden, a LAMB, as it had been slain,—type of the law of psychical polarity,—having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the Earth. And He came and took the scroll out of the hand of Him that sat upon the Thronic faculties; and when He had taken it, the four Living ones, and the elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sang a new song: *Thou, O Christ, art worthy to take the Book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy Blood, out of every kindred, and tongue, and nation; and hast made us Kings and Priests; and we shall reign at last in the intellect.* And hark! the voice of many messengers, prophets and priests, round about the Thronic faculties, the number of them ten thousand times ten thousand, and thousands of thousands, saying with an exulting voice, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.* And let every creature which is in the Celestial faculties, and on the intellectual, and in the carnal, even such as are in the Sea, unite in saying, *Blessing, and honor, and glory,*

and power, be unto Him that sitteth on the Thronic faculties, and to the Lamb for ever !

13. It has been said already [Prol. 70], that all Jesus did in Judea, was only symbolical of grander and more universal achievements. But here arises the question, If the life and death of Jesus were only signs, wherein lies their significance? And in answering this question, we must take two views of this Jesus Whom we preach : and we must look first, at Himself, what He was ; and second, at His Mission, what it was.

14. Of Himself then, what can be said, but that He was the God Whom we worship ; and it must be thought no robbery to account Him equal with God. For, as the Brahminical writers said, "*Every one, on having lost all self-consideration, may speak as assuming to be the Supreme Being.*" Jesus was a sinless Man ; so well-born, that no cerebral taint was on Him ; and therefore the express and perfect incarnation of God. And thus BEING the second *persona* of the Trinity, the true Word, Which was in the beginning with God, and was made flesh, or rather embodied in flesh, and dwelt among us ; all things, in truth, were made by Him, and without him was not anything made that was made. He was the Λ and the Ω , the beginning and the ending, the first and the last, the blessed and only Potentate, the brightness of the Father's glory, and express image of His person. For being free from all "self-consideration," He was a perfect embodiment of Spirit ; and whatever epithets may rightly be applied to Spirit, belong also to Jesus, and may be given Him.

15. Wonderful is His name, and Counsellor ; the mighty God ; the everlasting Father ; the Prince of Peace. Him hath God highly exalted above the common condition of His fellows, to be a Symbol for ever, and given a name above every name, that at the name of Jesus every knee should bow, and that all that are in the Heavenly faculties, and on the Terrene, and in the Sea, with every tongue, should confess that He is Lord. For by being perfectly regenerated, or Spiritually-birthered, He became the representative of Spirit ; and thus, though all Christians must be *begotten of the Father*, Jesus (as Spirit) is the *only-begotten* of the first *persona* of the Trinity ; whence no man cometh

to the Father (first persona) but through the (second persona, or) Son.

16. Having thus discovered Who it was that came, let us consider what He came for. He came to be a Sign, which should be spoken against (Luke, ij, 34); as it has been and is to this day. He came to unite all the Mosaic types in one grand Type; to gather all the rays of prophetic emblems into one grand focus, producing an emblem, not limited to one nation only, but grand, and universal enough to be the cynosure of the eyes of the whole world. And just as Noah's Ark was typical of Jonah's fish [Prol. 70]; and the fish, of the burial of Jesus in the sepulchre; and just as the chain of types did not stop there, but all these had an ulterior and diviner signification, importing the resurrection of the true Gospel of God, on this the evening of the third Day of its entombment: so did every other circumstance of Jesus's life, while it on the one hand fulfilled and expounded an old type; established on the other a new and grander one, in the present sixth Day to be fulfilled.

17. If you ask what is the true Gospel of God, which the crucifixion was to typify? it is answered at once,—The triumph of the Spiritual part of Man over the carnal,—the bruising of the head of the Serpent, and not of the Serpent only, but of every other evil propensity of the Seas. This is the true Atonement, which Jesus came to preach and to typify.—*Other foundation can no man lay.*

18. The theologians indeed tell us, that the Atonement of Jesus was a pacification of the wrath of God.—*The wrath of God.*—But what is it you mean, O theologian, by '*God*?' For unless we have a definite idea to deal with, we shall only be entangled in a web of vague notions.—The word '*God*' may have two significations. In the first place, it means the Father revealed as *Spirit*, the Most High law of the Universe;—that is, infinite Truth, Force, Beauty, Intelligence, Life, Goodness, and Love. In the second place, it implies the whole Universe; including Nature as well as Supernature. Now I take it for granted you will not use this word '*God*' in the latter sense; because none of the theologians admit Nature to be a part of God. But if you say Nature is one thing, and God another;

then you identify God with the Seven Spirits, which are all we can ever know of Him, apart from Nature.

19. Now then, before we proceed further, will you tell me, dear friend, by what mixture of the Seven only attributes of God, you can generate such an emotion as *Wrath*, or *Anger*? POWER might do it, if *hatred*, or *revenge*, or injured *pride*, or *vanity* were added; but God has no such wicked passions as these; and the POWER of God never does, and cannot work, except in harmony with GOODNESS and LOVE. Since, then, God is not, and can never be possessed by such a wicked emotion as that of *anger*; it is clear the atonement of Christ could not 'pacify' God's *wrath*,—there being no such passion to be pacified.

20. But supposing God could thus be set on fire of Hell: how, dear friend, could the shedding of a few ounces of sanguineous fluid in any way pacify or abate His wrath? The problem to be solved is, *Given an offended Being, how shall the offenders propitiate His anger?*—Surely, one would say,—by endeavouring to please him, by being obedient to him, and doing nothing to cause him to take further offence. But "No," say the theologians; "*The way to reconcile ourselves to the Monarch was, to commit a still more grievous offence against him.—The sovereign receipt for pacifying the King was, to kill his only-begotten son.*"

21. "No," you reply, "*This is not it; the problem to be solved is, How can God be just, and yet the justifier of those that sin against Him?*"—It is plain, then, the argument is to be built on God's JUSTICE,—that is, His TRUTH. Now that which makes sin to be antagonistic to God, is the fact, that it violates His constitution;—is an offence against His Truth, His Force, His Beauty, His Light, His Life, His Goodness, and His Love. But we are here to confine ourselves to His Truth only, leaving the rest out of the present question. For the question is, How can God retain His TRUTH, or JUSTICE, inviolate, and yet be reconciled to that man, or that race, whose sins have violated this, His attribute. Now it is quite clear God can never be reconciled to sin; so that so long as the man is sinful to any extent, to that extent God cannot be reconciled to the man. But with everything that is not sin, God must, by His nature, which is infinite

Goodness and Love, harmonize ; because there is only one thing in the Universe which is antagonistic to God, and that is evil : and, therefore, to every thing but evil, God must be unireconcilable. So that with everything in a man that is not evil, God harmonizes, and is at one : if, therefore, the man can get any portion of his soul purified from evil, God, of necessity, must be at-one-d with, or reconciled to, that portion. The only thing, then, needful to be effected, to make at-one-ment of God with man perfect, is, that the man should be perfectly purified from evil. So THAT GOD'S TRUTH OR JUSTICE IS NOT VIOLATED BY HIS BEING RECONCILED TO ONE THAT *has* SINNED, BUT *is* NOW PURIFIED ; BUT ONLY BY BEING RECONCILED TO ONE THAT *is* IN SIN.

22. But now it will be necessary to form a clear idea of what SIN really is. Sin, then, is the predominance of the carnal faculties :—the ruling over the man of those organs in his brain, which oppose the Heavenly organs. Now, to be freed from sin, implies only the subdual of the carnal organs, and the perfect coronation of the Heavenly. So that whatever effects this, frees us from sin,—to the degree in which it effects it. But to be freed from sin, implies [¶ 21] reconciliation with God.—SUBDUING THEN THE CARNAL ORGANS, AND CROWNING THE CELESTIAL, IS RECONCILEMENT WITH GOD.

23. The question that now remains, is, *What is the means by which this can be effected?*—The *theologians* answer, THE CROSS OF CHRIST : and *we* answer also, THE CROSS OF CHRIST. But then, by the Cross of Christ, the *theologians* mean, if not not actually *a piece of wood* ; yet something equally gross and material. For they say, it is the circumstance of Jesus being nailed to a cross, and so killed, that reconciles man to God : so then, [¶ 21, 22] it is this circumstance, according to them, which subdues in my mind, and in yours (if they are subdued), the carnal organs ; and which enthrones, in my mind, and in yours (if they are enthroned), the Celestial organs.—If these dear people would but, in any wise, shew us *how*—!—How, we ask, CAN *this external circumstance effect this subdual and coronation?* Or, putting the same question in different words, *How can the physical death of Jesus make God just, and yet the justifier of those who have sinned against Him?*

24. The way to subdue any evil emotion in the mind, is to stifle that emotion, and cast it out, every time it presents itself to the mind. And the way to foster any set of faculties, and make them rule over the man, is to dwell continually in them, by cherishing the emotions that belong to, and stifling those that oppose them. And as the carnal mind is that alone which is at enmity with God; the faculties that are to be subdued, for the sake of fostering the Heavenly ones, are the carnal faculties. And this subdual of the carnal mind, for the sake of the fostering of the Celestial mind, is that which *we* mean by the Cross of Christ. Because it was this which Jesus came to teach and to typify, and this was the mystic Fact, of which the crucifixion of Jesus was the Sign. But the theologians deny that the crucifixion had any ulterior meaning; and assert, that that mere circumstance of hanging Jesus on a cross, is the thing, and the only thing which can effect this reconciliation with God,—that is [¶ 21, 22], subdue in me and you the carnal faculties, and enlarge and enthrone the Spiritual. If you ask them, however, to shew you how it comes to pass, that the killing of Jesus in Judea nearly two thousand years ago, has anything to do with the power which every man may have to-day, of subduing his evil emotions, and cherishing his good ones, they do not so much as pretend to render a reason.

25. “*Stop,*” says the theologian. “*As in Adam all died, so in Christ all shall be made alive. For as Adam was the representative of the race in ‘the fall,’ so Jesus is the representative of the race, inasmuch as He alone fulfilled the law; and His righteousness is imputed to the believer.*”—But why?—“*To satisfy the justice of God.*”—Very well.

26. A week ago, let us imagine, you murdered a man. The law is strong upon you; and the law says that you must be hanged. But I will tell you what I will do:—*I never committed murder in my life; nothing will be necessary, then, but for me to go to the authorities, and represent that fact to them. I shall say, ‘It is your object, O law-makers, to satisfy the justice of the case. It is true, my friend has broken the law, violated justice, and deserves instant punishment. But I never broke the law in my life:—you can have no hesitation, therefore,*

in granting my friend a pardon; since, though *he* has broken the law, *I* have kept it; and by my keeping it justice will be perfectly satisfied.—*Why, dear friend, what a plea is this!* can any one in his senses believe, that by any legerdemain, my righteousness can be ‘*imputed*’ to my criminal friend, so as to satisfy justice, and let the malefactor go scot-free? Nay, BUT EVERY MAN SHALL DIE FOR HIS OWN INIQUITY.

27. But “*Stop again,*” says the theologian, “*Christ tasted death for every man. He suffered, the just, for the unjust. To save us from death, He underwent our punishment. He bore our sins, atoned for them, and by undergoing pain for a few hours or years, saved us and millions more from eternal agonies.*”

28. This is all very well; but will you, dear friend, just tell us *how*? Suppose you are under sentence of death: and I say to the hangman, ‘*My friend is the murderer; but you shall hang me instead.*’—what would the hangman and the authorities say? Would not they say at once, that instead of satisfying justice, this would be a gross violation of the same? And would not they exclaim, at once, and for ever, that if the law required a victim, that victim must be none other than the law-breaker?—To be sure they would: to be sure they would.

29. Jesus said, *Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no Vitality in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal Vitality, and I will raise him up at the last Day. For My Flesh is meat indeed; and My Blood is drink indeed.*—You do not take these words *literally*, surely? You confess, that by *eating His Flesh*, it is not meant that you must obtain a piece of His actual body:—and why do you not equally see, dear friend, that it is not the actual blood of Christ that cleanses the soul,—but on the contrary, that which is called metaphorically by that name? If you ask what that is, I have told you already, SELF-, OR CARNAL-DENIAL. For by Self-denial we mean, not the maceration of the body, but only the subduing of the carnal faculties of the soul. And just as by the Flesh of Christ, which is Spirit, is meant the fostering of the Spiritual emotions: so by the Blood of Christ, which is Self-denial, is meant the subduing of the carnal ones.

He that eateth Christ's Flesh, and drinketh His Blood, dwelleth in God and God in him.

30. And surely, when we read the memoirs of Jesus, we must perceive, how that on every action of His life was written SELF-DENIAL. He might, with His intellect and knowledge of the laws of the Universe, His scientific and potent acquirements and endowments, have wrested the sceptres from the hands of all the monarchs on the globe, and established an absolute monarchy over every people and nation. What is there that he might not have done, had he chosen? And yet He goes about with a few fishermen, gives His cheek to the smiters, His back to the scourge, His head to the crown of thorns. He made Himself of no reputation, when He might have been the renowned monarch of the world; and took on Himself the form of a servant, when He might have made Himself King of all. And when we consider what He endured, and why; when we reflect that the object of His Mission was, to point out, to symbolize the Way by which a fallen world might be reconciled to God;—surely, there is no one who may not say, *This Jesus died for me!* For was it not for *our* sakes that He was thus made a sign and type of Christian Self-denial? Surely, He hath borne *our* griefs, and carried *our* sorrows; He was wounded for *our* transgressions, He was bruised for *our* iniquities; the chastisement of *our* peace was upon Him, and by *His* stripes *we* are healed. And I will tell you *how* His stripes are our healing. Jesus being, in His sufferings, a type of the crucifixion of Self; it follows, that the sign and the thing signified, may be used convertibly, and the one put, poetically, for the other. Thus, we say that Jesus is our SAVIOUR, and the author and perfecter of our FAITH; because as all religion consists in the denial of Selfishness, of which denial Jesus was the type; therefore, Jesus, or Self-denial, is the only Way of Salvation. It is true, Jesus is our Saviour, in another sense; as representing in His person Spirit, or the second *persona* of the Trinity; by Whose help only it is that we can be saved.—No man cometh to the Father, but by Jesus;—and this also in a twofold sense; for Jesus, as *Spirit*, is the only way of access to the first *persona* of the Trinity; or in other words, we can only

know God, except in His union with ourselves. Then, secondly Jesus, as *Self-denial*, is the only way of coming to, and being reconciled with God: so that it is *He* Who gives us power to become sons of God.

31. *The Lamb was slain before the foundation of the world.* That is, such is the constitution of Man, in such a way was he originally created, that the Heavenly and carnal faculties balance each other; of which balancing I shall presently speak by the name of *the law of psychical polarity*. By this polarity it happens, that whenever the one set of faculties increases, the other must decrease; so that if we would be great in the Kingdom of Heaven, we must become small in the Kingdom of the Seas, and *vice versa*. Thus the only way to secure the increase of the former, is by the diminution of the latter. And as this Self-denial it is which the slain Lamb typifies; and as this law, by which it is operative, was implanted in Man at his first creation; and was, moreover, *prophecied* of, by the previous Natural formations (as every part of the Universe hints and implies the whole); so it may be poetically said, that the Lamb *was* slain before the foundation of the world.

32. We call Jesus the MEDIATOR between God and man, for several reasons; first, in His own person, because it is the office of genius always to mediate in this way:—

“ I lay my soul before Thy feet,
That images of fair and sweet
May walk to other men on it.”

Then again, in His symbolic meaning, [¶ 17]; because He represents Self-denial, which is the great means, or medium, through which we obtain access to Spirit. And lastly, as a purified and spotless man, lost to all “self-consideration” [¶ 14], we speak of Him as “assuming to be the Supreme Being,” and mean Spirit when we use His name. Now as Spirit is That through which alone we come to the first persona of the Trinity; Spirit is thus not only God, but the Mediator also between God and man.—And in like manner we use other names for Jesus; as, the ATONING HIGH PRIEST, the GREAT SACRIFICE, the AUTHOR and FINISHER of our Faith, the WORD which was made flesh, Who ever liveth to make intercession for us. All which epithets

and phrases, are rightly to be applied to Jesus, either as a Man, or as a Type and Symbol.

33. "*Whatsoever ye shall ask in My name,*" said Jesus, "*that will I do.*" And indeed, unless prayer be offered in the name of Jesus, it will never avail. Do not suppose, however, you have done this, when, to the end of your supplication, you have added the syllables of His name. It is not, indeed, in the least essential to true prayer, that the word 'Jesus,' or 'Christ,' should once occur in it: but when you consider what is included in praying in Christ's name, you will see how essential a thing it is. For to pray, or to do anything in Christ's name, implies doing it *in SELF-DENIAL*: and whatever we do *so*, is owned and blessed of God. Hence it was rightly said, no one can *truly* say that Jesus is the SENT, or MESSIAS, unless it be given him from Above. Any one, indeed, can utter the words; but only he who has entered into that which Jesus was SENT to typify and expound, can truly know how it is Jesus was the SENT; and to enter so must be given us from Above, because we cannot do it of ourselves.—Hence, also, other refuge have we none, and our helpless souls hang on Jesus, because Jesus represents (1) God; and (2) Self-denial, which is the only way of access to God.

34. There is yet one other light in which Jesus may be viewed: and that is, as a SURETY. For seeing, as we do, that He was sent into the world, after having been prophecied of and hinted at so long before: and marking, as we must, how wonderfully the Universe ordained from the beginning, that Jesus should be brought into being just when He was, and for the evident purpose which He fulfilled,—namely, to be a Type and Sign of the final full creation of the race, and of the immediate reconciliation of the individual with Spirit:—who can fail to see what a beautiful assurance this gives us, that the intentions of the Universe towards us are full of Goodness and Love? If this had not been so, would Jesus ever have been vouchsafed to the world? Thus, after all, there is a certain propriety in that question of Paul's: "He that spared not His own Son, but freely gave Him up for us all, how shall He not with Him also freely give us all things?"

§ ij. LIFE HERE AND HEREAFTER.

1. In its own nature, the human soul is not immortal.
2. But before we go any further, let us clearly understand what it is meant by the HUMAN SOUL; which is simply the complement, or sum total of the *psychical* endowment of a man;—that is, of his carnal, intellectual, and Celestial faculties.
3. It is true, the Natural man consists of two elements,—Body and Soul: that is, he is as it were a portion of the universal Body of Nature, combined with a portion of her universal Soul. But in the same way as, at death, the particles of Nature's Body comprised in the man, are re-absorbed into the universal Body, thence to proceed and become an ingredient in new existences; so is that part of Nature's Soul which is comprised in the man, received into the universal Soul, losing all individuality, and having no personal identity, "even," said the Brahmins, "as the limited space within a jar, is united to universal space when the jar is broken."* For the Body and Soul of Nature in man, are in a continual flux. And as the Body-elements I now wear are not those I was born with; so the Soul-elements within me are for ever flowing out and in, going from me and being re-fur-

* "Hindoo Superstitions," a penny tract, published by Chambers.

nished to me, by a gradual and insensible inhalation and transpiration. That which formed the Bodily or Bodilic part of my person twenty years ago, is now, perhaps, partly extant in a maiden's eye-lash, a drop of dew, a pig's ear, a wooden truncheon, or a barrel of gunpowder. So, also, that which at the same period was the Soulic part of my person, now streams bewitchingly from the face of some sweet girl, or is concerned in the growth and developement of a cabbage, or of a king. The river is the same, bears the same name; but for these—how many years! behold, it has been flowing and flowing. Here is a drop that fell from an agonized brow;—there, one that was of the juice of a melon;—this was a tear dropped between joy and fear by a beautiful bride on her wedding-morn;—while that yonder, was lately extant in a gas-pipe, a cloud, a carboy of sulphuric acid, or a flame of fire. The river is here to-day, was yesterday, and will be to-morrow; but not a drop of the water now passing is identical with any complete drop that passed an hour or a year ago.

4. And now you may perceive what really is implied in the words '*human soul*:' which merely mean the psychical *consciousness*, or *conscientity* of the individual. So that 'the immortality of the soul,' means the deathlessness of a man's carnal, intellectual, and Celestial faculties. Now if a man be un-Spiritual, then he has no Celestial psychicality; so that *that* part of his psychical consciousness, or conscientity, is *dead*. And again, if a man beat his head against a wall, and concuss the brain, then *all* his psychical conscientity, or consciousness, is, for the time being, *dead*. But if the *soul*, that is, the *psychical consciousness*, can *die*, or *cease* for any instant of time, then it is clear, it may cease for a many instants, or for ever.

5. The HUMAN BODY, is simply the animal, vegetable, and mineral identity, or conscientity of the man: which is not any *principle*, but merely a *result*, or *manifestation* of organization. So, in like manner, the HUMAN SOUL is simply the Celestial, intellectual, and carnal identity, or conscientity of the individual: which also is not any real *essence*, or *principle*, but merely a *result*, an *operation* of organization. And by *organization*, we mean, the disposition and arrangement of the *Material* elements

of Nature; which are, the Soul, the *Psychesome* (of which more by and by), and the Body. Physicality and psychicality,—or the body and soul of a man, are only the result of Material organization: and are not any *principles, substances, or essences*; but merely *effects* of organization. In like manner, the strain of music is not any *thing, any substance, or real existence*; but only the *result* of the organization of the piano, the air, and the ear. Now, if you maintain that music is *immortal*,—understanding any particular strain of music, or tune, now trilling on the ear; you must shew that the ear and the piano do always, in their own nature, bear that relation to each other which produces *sound*.—Or, in other words, you must prove that the organization which produces Celestial-, intellectual-, and carnal-ity, is, in its own nature, immortal; and if you cannot do this (which you cannot, of course, as all organisms are constantly dying), it is idle for you to insist on the *natural* immortality of the human soul.

6. Much has been said of the immateriality of the soul. But everything in Nature is composed of Matter [Prol. 6]; and, therefore, there is no being *immaterial*, except God. Hence the human soul [¶ 2] is strictly Material, except in its union with Spirit: and it is only by getting Atonement, or union with God, that we can attain for our souls any Immateriality. *For God is the only Immaterial Being.*

7. Although the human soul, being merely the result of Material organization, is necessarily mortal; yet Eternal Life is ensured to all who become Immaterial, or rather, Supernatural in this life;—that is, all who become, by regeneration, the children of God. Their present Material organization does indeed wax old as a garment, and pass away; but yet they shall stand in their lot at the end of the Creational Days. And if any one object, that this would be a miracle, and that, by our own confession, God never works miracles; such a one must be told, that **MIRACLE** means nothing but the violation of the laws of God's action: and that it is no proof that any thing is a miracle, merely because we have not yet learned the law that it obeys. Laws, as certain as the law of gravitation, are in existence, which will effect this particular result. And understand what we mean

by LAWS: which are nothing other than the SPONTANEOUS VOLITIONS of a Being Who is without any variableness, or the least shadow of a turning. And it is because God is never wilful, but always works in a sublime order, that we can predict an eclipse of the sun, or any other Natural appearance: such phenomena being the results of the operation of the will of an immutable Being. It is complained of men of science, that they would deprive God of His volition: but this is for want of distinguishing between WILL and WILFULNESS. The latter is the necessary attribute of fallible, weak creatures; the former, of an infallible and perfect Being.

8. Should you ask, what surety have we, that *we* shall be resuscitated at the last day; and what authority can we, who bow not to bible-authority, shew for our belief? it need only be answered, that none who devoutly and thoroughly listens to God in his soul, and *feels* the true nature of that Divine Possession, can for an instant doubt of the truth of the doctrine of Eternal Life to the faithful.

9. But I would not have you ignorant, that there is no intermediate state for the dead: inasmuch as psychicality cannot exist apart from Material organization; and when the organs are destroyed, the soul is dead too, and must so continue till the organs are re-organized. The most unphilosophical and wild of all notions, is the notion that *souls*, or *conscientities*, can exist apart from Matter;—of which they are only the result. Thus of every dead person it may be said

*“ Surely he takes his fill
Of deep and liquid rest, forgetful of all ill !”*

Do not deem this a thought to shrink from. For as we are not conscious of space or time when we are dead, thousands of years will seem as brief, when passed, as an instant of time, to the Christian at the Resurrection. For, as when we sleep without any dreaming, it seems to us that we have just shut our eyes and opened them again; and any time that has passed between the shutting and opening is quite ignored; so will it be at the last Day, whereon all the righteous dead, both those who fell asleep first, and last; will seem to have equally, merely shut their eyes

and re-opened them. So that if I die to-night, though many hundreds of years must elapse before I am resuscitated, it will seem to me no more than an instant of time.

10. Then at the grand awakening-day, the last enemy shall be destroyed, and no man thenceforth shall be subject to the power of the grave. And to every Christian, there shall be a new Heaven, and a new Earth;—that is, a new Material frame, new intellectual and Divine organs; for the first poor Heavens and puny Earth I am now endowed with, shall have passed away. And each individual shall be of both sexes, as to his soul.—*And there shall be no more Sea.* Not that there shall be no more the carnal faculties: but simply that there shall no longer be a carnal class of men. For were the carnal faculties quite taken away, Man would no longer be completely in harmony with the Universe, which is built on the number Three.

11. But as for the men who have neglected to obtain Life for themselves, through the Blood of the Lamb, *they shall lie down, and perish, and shall not arise.* And see here how the Universe still loves these, its rebellious children! For what can be kinder, than that they who cannot conduct life on such principles as to make it a blessing to them, shall be freed from the burden, and sent to sleep, waking no more? And though it is a grievous thing to think, that so many natures, capable of the Most High enjoyments, should go down Lethe-wards, and be consumed for ever: yet, when I observe how wretched and restless they really are, when they say least about it; how hollow their joys, how prosaic and brutish their lives;—and perceive plainly, that they never will go in the Way of Peace; surely, it is a consoling thought, that, after all, such weary, insane souls shall never be troubled with a Resurrection.

“ There is a calm for those who weep,
A rest for the ungodly found;
They darkly and ignobly sleep
Low in the ground.

For Folly robbed their souls of worth,
And Sin to Sorrow's arms beguiled;
And each may cry, 'O mother earth,
Take home thy child!

On thy cold lap these limbs reclined,
 Shall brutally moulder into thee,
 Nor leave one wretched trace behind
 Resembling me! ”

12. Now let us glance briefly at the Life Hereafter. And before we begin, let it be said that the word ‘*Heaven*,’ to imply the Life-to-come, should henceforth be discarded. Because this use of it begets a thorough confusion of notions, from which the sooner we deliver ourselves the better. Pronounce the word ‘*Heaven*’ in the ears of one unaware of its true scriptural meaning, and at once arises in his mind a dim set of notions, of some place “*beyond the sky*,” nobody knows where, in which God lives, *surrounded* by the “*spirits*” of the just, which are there residing in a disembodied state, awaiting to be joined to their bodies which lie “*below*.”—Of all such nonsense, the sooner we get rid, the better.

13. And then, with respect to our future state, notions equally unjustifiable prevail: for it is thought that the Life-to-come will be quite different from the present life; all circumstances are to be changed: we are to awake and find ourselves in a foreign world. It is thought that we shall not even eat, and drink, and sleep; but live an unnatural, inconceivable life, in a cold foreign glory, far distant from the warm flushes of Humanity. Boldly must it be said, for all such notions there is not the least foundation. Take away the Marine insubordination, and add a perfected science, and you will have a perfect picture of the Life-to-come, in the present state of being. This planet, Earth, is for us the only ‘*Heaven*.’—Even in the bible there is not the least real warrant to be found, for anticipating that we shall not eat, and drink, and sleep, just as we do now, though far more simply, beautifully and truly. The Earth we live on, with its houses, and trees, and rivers, and underneath these stars, will be our dwelling-place as now. And it is to me an abundant satisfaction to think, that I shall never “*leave this world for a better* :”—take away sin, and I want nothing better. I love these old faces and circumstances; these clouds, and trees, and skies, these grasses and flowers; I am partial to Nature as she is, with her winters and summers. And though now there are many dis-

agreeable phenomena, such as fogs, and floods, and thunder-bolts; yet, by the advancement of human science, these must in the end be done away.

14. Of the vulgar error, that the present skies and earth shall be destroyed, I have no occasion to speak at length: for this notion has arisen from a misapprehension of the words used by the Jewish poets. I know that the present HEAVEN and EARTH, Divine and Terrene faculties, shall pass away: they pass away with all of us in a few years. But not so this planet.—And with respect to altered circumstances; it is said, *There shall be no need of the Sun, nor of the Moon, to shine upon the New Jerusalem; for the glory of the Lord shall light it, and the Lamb is the Light thereof.* And it is said again, *They shall hunger no more, neither thirst any more; nor shall the Sun light on them, nor any heat.* And it is a very beautiful expression, this, of the truth we feel of the Life-to-come. But by the Sun, we must understand the outward church of Christ, which shall not shine any more with authoritative radiance, as now. And no *heat* of persecution from the bigotry of this outward church, now so rife, shall fall; for old things shall have passed away. And as for Mahometanism, we know surely the Moon must wane away, and wax no more. But the outward Sun and Moon shall shine on as before, and all things will be as now, except that the people will have a perfect mastery of the elements, and a finer perception of the earth's beauty and glory.

15. By those who believe in a millenium of blessedness, it is thought, that one night we shall go to sleep in this world of wickedness, and on the morrow, find ourselves under quite altered circumstances. Whereas by a gradual slow dawning will the seventh Day come,—gradual as the march of twilight into day. It will be by a series of reforms; by repeals of evil laws, destruction of evil institutions, a raising of the poorer classes, and, in mere externals, a depression of the richer, that society will adapt itself for the reign of Love.

16. With the notion of a special place apart from this planet, in which the Deity resides, must go also the notion of special inhabitants of such a place;—angels and “beatified spirits.” But it will be as well to look at this matter in a fresh section.

§ iij. LIFE EXTRA-UNIVERSAL.

1. It is pretended that besides the Life comprehended in the four provinces of the Universe, there are other phases of Life's manifestation.—Now there are two orders of minds that will be interested in this subject :—the Jewish, and the Grecian.* The JEWS are those who accept everything on faith, and are of the religion they have been brought up to ; having no strong rational powers ; or, if possessing them, neglecting to use them in matters of creed. The GREEKS are they who must have reasons for any faith that is in them ; and such are generally men of science, and of a sceptical turn of mind. The former adhere always to stereotyped forms of belief ; the latter have mostly no faith at all. The truly great Man, however, is an HELLENIC JEW ; that is, he lets his reason balance his faith, and his faith his reason. So that, while on the one hand, he can believe nothing on mere dictum of antiquity, or authority, and must have evidence for everything he believes ; on the other, he enjoys that high Perception of God, which teaches him that intellect is not the highest faculty of Man ; and that *he that cometh from HEAVEN, is above all.*

* “ Paul thus comprehensively expresses the national characteristic of the Jews and Greeks ; ‘ *The Jews require a sign (i. e., a miracle), and the Greeks seek after wisdom (philosophy).* ’ ”—*Lewis's History of Philosophy.*

Now this book is written for the Hellenic Jews. And to them the following positions are submitted.

2. If there be a class of beings, who visit this planet, and make their presence known to man ; [III, ij, 8, 10] they must be constituted in the conditions of this planet's existence : if apparent in this world, they must be so by possessing the constituent principles of this world. They must be composed of Matter, because all Nature is composed of Matter [Prol. 6] ; they must therefore consist of the Body and Soul of Nature ;—not of the Soul alone, because [Prol. 8] the one cannot exist apart from the other ; but of the Body and Soul. Moreover, as all Matter, or Nature, falls under one of three heads [Prol. 12, 13], therefore this class of beings *must* be members of the mineral province, and *may* be of the vegetable and animal. And again ; if this class of beings be superior to Man, as they are said to be ; then they must form a *fifth* province of the Universe ; and as the fourth province is effected, only by including the former three, therefore the fifth province must include the fourth [Prol. 16] ; else the order of the Universe would be violated. And if it include the fourth, then it must include the former three ; so that 'angels' must be both mineral, vegetable, animal, and Human beings ; as well as angelic ones. But if so, they must be always possessed of tangibility, or visibility ; and must, therefore, be appreciable by human senses, unless they be too minute even for the microscope. And moreover, they must, with respect to locomotion, comply with all mineral, vegetable, and animal conditions ; must be in subjection to Natural laws ; so that they must either have legs, or wings, or other adequate means of locomotion ; since they could not move about in any miraculous way, and so violate the laws of Nature, which never were violated, and never will be. If then an 'angel' have ever been seen and spoken with, he must have been a solid extended body ; and, if so, could not creep through a hole too small for his body, or vanish away without moving gradually to a distance. Neither could he hover in the air, without having some natural means of rendering his body lighter than the air ; which he could only have done either by vigorous muscular beating of the air with wings, or by attaching himself to a balloon or elsewhat, that was

very much lighter than the atmosphere. And twenty other things I might mention, which he must have and do, all which are utterly inconsistent with the fabulous account of 'angels,' who are said to possess the receipt of fern-seed, and can come and go at a whisk, and do all manner of things that are unnatural and impossible.

3. There are five provinces in the Universe:—(1) the Father, or first persona of the Trinity; (2) the Son, or second persona, or Spirit, or Human province; (3) the animal; (4) the vegetable; and (5) the mineral provinces. Here is a vast chain of Being, each succeeding link of which includes its predecessor, and predicts its successor. Is then the chain complete? And more especially, is there any vacuum, or deficiency, between the first and the second? Because, as Man and the second persona are identical (as will be shewn more at large hereafter);—if 'angels' exist, and are superior to Man, as they are said to be; it must follow that their station is between Man and God. But we know that Man has the privilege of becoming united with the Divine Being; that is, of receiving of the adoption of Spirit, and crying *Abba! Father!* And, therefore, the chain is complete without any other order of beings, or province, between Man and God. To have imposed another link, would have been, then, a break in the order of the Universe; a superfluity, an interruption, a monstrous addition, instead of a completion of the chain. Whereas nothing is made or done in the Universe, except under the laws of order.

4. And let me remind every rational person, that while, on the one hand, for the existence of *witches* (which we know to be the mere inventions of superstition), there are persons now living who will, from pretended personal experience, vouch:—there is, on the other, no one anywhere to be found, that ever pretended to have seen an *angel*. The only 'evidence' we have of their fancied existence, is contained in some old pamphlets, written in a superstitious age and country, and *proved* to be, in many parts, purely allegorical and poetical. Of the value of such 'evidence,' judge ye.

5. And, of course, if the existence of *good* angels is not worthy of belief, much less is it justifiable to believe in the exis-

tence of the *bad*. There is no devil but the carnal faculties of man: and that any such being or beings, other than the mere poetic personification of those faculties exist, must be denied, still more emphatically than the other; inasmuch as it tends to cast an additional breath of sulphur on the already too much blasted world. Why should we wilfully deform this fair creation any farther, by accusing it of this supplementary enormity?—Much less can we credit the existence of any *place* appropriated to them; such a notion being the most unnecessary, as well as the most horrible thing conceivable. But come,—let us look at this last blasphemous fiction, and stare the shrieking chimera in the face.

6. We are come now to consider the Life that it is pretended the wicked lead in the world-to-come. And though the very dwelling upon the thought of so horrible a blasphemy on the God of Love is painful, and scarcely to be borne: yet, as many pious people are still guilty of it, owing to their forsaking God, the fountain of living waters in matters of belief, and hewing out to themselves a biblical, or traditionary cistern; it may do good to enlarge a little on this most mournful topic.

7. God is Love. He is also Power, and Light: and thus *omnipotent*, and *omniscient*. And by *God*, I here mean the whole Universe; for, according to the immutable law of Vision, no province of the Universe can know anything but itself [III, ij, 9, 10]: and, therefore, by *the omniscient God*, we mean the whole Universe, and not any province of the same. Now, if God, having necessarily *foreknowledge* of what man would do with the free-will given him, and having perfect *ability* to prevent the birth of each free-agent, could yet allow that birth to take place, the consequence of it being the endless agony of the individual, and thus of millions on millions of unhappy souls; then, instead of being Love, and Goodness, and Beauty, God would have been a horrible murderer, who, pretending affection, and weeping the crocodilest tears over his miserable children, was all the while voluntarily, and quite unnecessarily, consigning whole cargoes of them every day to that shrieking horrible atmosphere. If God, foreknowing what would occur, could allow the *possibility*, the *remotest possibility* of human beings suffering eternal woes; then must it be said boldly, God is a malignant demon, infinitely, Oh!

infinitely more deserving of those torments than the hapless creatures that endure them.

8. The doctrine of endless pain-punishments is so monstrous, so blasphemous, that it is amazing how it ever could have obtained a moment's credence in the world. But the fact is, we are brought up to the notion; it is put into our cradles, to let us play with its horrid mane; it is impressed upon our minds long before we have Celestial-, or intellectual-ity enough to guess its enormity; and we never see it as it is. Who can wonder that the hearts, even of the disciples, should be so savage and unlovely as often they are, when even the children are taught to look at this fell Medusa, with the first witless glances of their eyes?

9. Will you grant me, that I am absolutely a finite being, and God an infinite? Good. I, then, am one who is less merciful than God; because His mercy is infinite, while mine is finite. But I am one who would not torment any one for ever; therefore, one less merciful than God, would not torment any one for ever. And, if so, then, of course, God would not torment any one for ever.—And what shall I say, dear friend? If I were left to my own carnal self, I know not but that I might wish to consign some foe to the pains of endless damnation. But when I find, as I do, that the more I become like my Father Who is in Heaven, that the more I am conformed to His likeness, and that the more of His Spirit I partake,—the less possible is it for me to have any malignant desire; and that I shrink with the more horror and abhorrence from the suggestion of the possibility of one human being being endlessly tormented;—I need no other proof than this, that it is IMPOSSIBLE for God to have made any such a pit as that you speak of.

10. Of every thirty persons now living, let us allow that three profess Christianity. And out of these three professors, let us grant that *one* complies with those conditions, which “bible Christians” believe to be *essential* to salvation. And I think you must grant, looking at the whole world, that this is a very liberal allowance. If then eternal damnation be eternal pain, can anything more horrible be conceived than such a state of things as this? Twenty-nine out of every thirty persons now breathing,

called into existence by the God Who is LOVE, only to have their agonies protracted to an infinite duration—?

“O horrible! O horrible! most horrible!”

And yet this is *believed*—!

11. “This consideration a little attended to, *greatly embarrasses* those among religious people who entertain juster notions of the Goodness and Mercy of God. The mind cannot relish that a God so good has created thirty persons, to damn at least twenty-nine of them; and that, notwithstanding a sincere desire He had to create them all for happiness, and not wanting the means to save them, He made use of this the most dangerous and doubtful: which was that of permitting them to act according to their own free-wills; and withal, with a foreknowledge of the cause, absolutely knowing the ill use they would make of it.”—*Embarras?*—!—I think it should embarrass any one who will but think of it a little! I do not wonder that Percy Shelley, with his large love-faculty, should have spoken in such terms as he has, of that God, Who, according to popular faith,

“As prototype of human misrule, sits
High in heaven's realm, upon a throne of gold,
Even like an earthly king; and Whose dread work,
HELL, gapes for ever for the unhappy slaves
Of fate, whom He created in His sport,
To triumph in their torment when they fell.”

Is it without reason that we exclaim against this monstrous fiction which has been palmed upon the world? Even if I had more reverence for mere external utility than for Truth, I must denounce, and denounce it. For see what this abominable lie is doing. With the progress of the species, increases now every year the number of the well-born. Directly, then, one of these arrives at his age of choice, one of two things inevitably occurs: either he becomes a sceptic to Christianity; or, to enter the church, consents to a sad mutilation of the best part of him. How else can he acquiesce in the damnation to eternal shrieks, and sobs, and groans, of millions of his fellow-creatures? And if he find a Law in his being, which wars with this gross and ferocious creed; finding this one part of supposed ‘Christianity’ doubtful, will not he be liable, of course, to doubt the rest?

Thus is he driven into a sad restless infidelity ;—being, all the while, one of those men, who, from their large and wide faculty, should be, above all others, the noblest champions of the faith.

12. But it is not here only that wrong is done by this Hell-fiction. For, besides dishonoring and blaspheming God, it makes miserable the lives of thousands of good and radiant creatures, who, otherwise, would enjoy perfect peace and Love. It gives such a gloom, an austerity, a distrust to life, when we can believe or suspect, that under all these beauties and glories, these amenities and prettinesses, these workings and prayings, these sweet kisses and embraces, and all these deep gazings at the stars; there lies—*hear it, ye Heavens!*—that horrible pit, that yawning gulph of flame, to catch the droppings of the world. And even though we have entered the Cleft of the Rock ourselves, and taken refuge there; still the heart will shrink, and quake, and weep, even though 'twere blood, at the thought of that awful furnace, if not for itself, still for others, its dear friends, or fellow-throbbers. There are thousands of lives that would be lovely,—soured and darkened by the apprehension of this hideous (*im-*)possibility. Nay, who has not read in tracts, of many that have been clean *murdered* by this horrid Phantasm,—in that when some slight illness took them, they became seized with such a dreadful fear, as left no room, nor rest, for their constitution to overcome what was at first an insignificant malady?—And even where it proceeds not to such lengths as these, it yet takes away so much of the heartiness and high un-self-consciousness of life,—casts a frightful spectral and cadaverous light upon the world,—breeds distrust of the Goodness of God, and a dumb “*embarrassment*” at times,—till our warmest heart-gushes are apt to shrivel up like parchment before these ghostly fires. How can life breathe softly, healthfully, sweetly, with this hideous nightmare thus grinning and astride?

13. But I will not dwell longer on this mournful topic; though surely, one might well weep, and weep, to think that men,—*good* men, can bring themselves as they do, to believe that a God, Whose name is Love, Whose tender mercies are over all His works, Who wishes not the death of one sinner, but rather that all should return, repent, and live ;—has made a fire, a Hell

of fierce and screaming agony, a pit of penal, agonizing, despairing flames, in which to burn and scorch His hapless children.— Or else I might bring much evidence to shew, that even the bible is not so bad as it is represented to be ; but that its general tenor is to the effect, that the wicked “ shall be brought to the grave, and SHALL REMAIN IN THE TOMB :” that “ the day cometh which shall burn as an oven, and all the proud, yea, all that do wickedly, shall be stubble, and the day which cometh shall BURN THEM UP, saith the Lord of Hosts, *and it shall leave them NEITHER ROOT NOR BRANCH.*”—Yes, this Hell-fiction contradicts the general tenor of the scriptures ; which assign, not hellish *torment*, but *death*, as the punishment of the ungodly. But what is of incomparably more significance, it gives the lie to God Himself ; speaking in you, if you will listen to Him, and in me. And when GOD speaks, *Isaiah*, and *Luke*, and *Paul*, may well learn to hold *their* tongues. We will hear what God the Lord speaketh ; those who prefer other testimonies, and leave Jehovah’s Temple to serve books and tables, may. And whatever the bible, or the church, or any books, or men, may choose to assert to the contrary ; we shall still refuse to blaspheme God, by attributing to Him such a dark ferocity. It is no longer right that the world, in this sixth Day of Human history, should be hampered and cribbed in the old imperfect theologies of the fourth. We live in a new time, and require new garments to cover us. The world will not endure, much longer, that these heathen notions of God, which sufficed for its raw youth, should be imposed now upon its ripening manhood. The people will venture, by and by, to trust God in their own souls, rather than through the souls of a dead age ; and will prefer God’s holy Word to all other oracles. And then they will learn, how wrong, how foolish, is this Hell-fiction :—for I AM THE GOD OF LOVE ; AND THE WAGES OF SIN IS DEATH ; AND THERE IS NO HELL IN MY UNIVERSE, saith my God.

§ iv. THE LAMP-STANDS.

1. As a supplement to the foregoing, an allegory from the bible will be most appropriate; for it is now my design to shew, that all this grievous error, this doctrine of hell and devil, this face of terror on the Gospel, this church and bible infallibility, were not accidental, but necessary evils; prophecied of by the bosom-friend of Jesus;—the inevitable attendants on the progress (necessarily gradual) of the human mind out of heathen darkness into the true light of the Gospel, which is only just beginning to warm the world.

2. Behold, then, a Candlestick, or rather, a Lamp-stand, all of gold, with a bowl upon the top of it. On each side of the Lamp-stand is an olive Tree; and a branch of each Tree empties through its golden pipe, or quill, Oil out of the Tree into the bowl. And the Oil of the bowl supplies Seven Lamps upon the Lamp-stand, which are the Eyes of the Lord running to and fro through the whole Earth;—*the Seven Spirits of God*. And the messenger that talked to Zechariah said to him, *Knowest thou what these be?* And he answered, *No*. Then the messenger said, *This is the word of the Lord; not by might, not by power,—not by force and violence shall the intellect be subdued to Christianity; but by the sweet, gentle, kindly, illuminating influ-*

ence of *My Spirit*, my Seven Spirits, *saith the Lord*. *Who art thou, O great mountain* [Prol. 44] of intellectual opposition to the gospel? *Before Zerrubabel, thou shalt become a plain* [Prol. 77] *and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!*—Then again asked Zechariah: *What are these two Olive Trees upon the right and left side of the Lamp-stand? and what are the two olive branches, which, through the two golden pipes, empty the Oil out of themselves?* And it was answered him, *These are the two Sons of Oil, that stand by the Lord of the whole Earth.*

3. Zechariah tells of one Lamp-stand only; but John, the beloved, enlarges the number to “two Lamp-stands, standing before the God of the whole Earth.” And I take it that the cause of this being done was, in order that the bible might be included, as one of the great means of converting the intellect; for, whereas, by his one Lamp-stand, Zechariah symbolized the Waters above the Heavens, or true church of God,—the two Olive Trees that supplied it, being the Jewish and the Gentile divisions of that church;—so John, prophesying of the wide and blessed influence the *bible*, which he was then completing, would exercise, and how much it would tend, by its glorious poetry and prophecy, to convince and enlighten the intellect; added it to the other, as a second Lamp-stand;—not furnishing it, however, with a second Olive Tree, but leaving it to be supplied, as it was, from one of the two already existing. And then John, foretelling more clearly than Zechariah did, what was the influence the bible and the church would exercise, and all that would befall them, from the Day of the burial of Christ’s Gospel in the tomb [Prol. 70] to its resurrection in our own Day; proceeds to sketch the history, in poetic style, as follows.

4. But first, let me remind you how it is, that the church and the bible are to serve as the means of bringing the intellect, which now opposes Christ’s Gospel, into complete subjection to it: not by the thunders of authority, of might and power, but by the gentle influence of *My Spirit*, *saith the Lord*. Of the two, however, the church is by far the most important and effective; and, indeed, the addition of the bible would not have been made, but for the enormous authority it was to usurp, and the way in which

t was to be sequestered as it were, and separated from all other books and writings. Or else the bible, being merely the offspring of the church, would not have deserved a separate mention. And it is true, the bible, though hitherto it has done little enough towards the true conversion of the intellect, will henceforth have a very beneficial influence thereupon; its glorious old parables and allegories being, indeed, strong confirmations of the truth of the new psychology and theosophy. But it is to the men of the church, principally, that the EARTH is to be indebted for its enlightenment;—to the Emersons and Greaveses, and the many good and great men who shall contribute hereafter to this end. These, through the pipe of the quill, shall act upon the intellect, by the glorious Lamp-stand of their writings.

5. Now then let John tell us what it is these two Witnesses have been and done. *If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.* Here is a plain betokenment of that supremacy which the outward church and the bible have maintained, one or the other of them, almost ever since the days of the Redeemer: it having always been taken for granted, that one or the other was the arbitrary rule of faith. And it is a fact, that whoever has endeavoured to depose them from their thrones of usurpation, and to destroy their authority, has, for all reformative purposes, been killed, trampled upon by them, or burnt by the *fires* of bigotry *that have proceeded out of their mouths.* Nothing, till the last three centuries and a half, has been able to withstand their usurped authority: whoever has tried to hurt them,—to depose one from the chair of infallibility, without setting up the other in its place,—has been railed at, excommunicated, completely talked and hissed down; *and has in this manner been slain.*

6. *These have had power to shut Heaven, that it rained not in the days of their prophecy, and have had power over Waters to turn them to blood, and to smite the Earth with all plagues as often as they willed.* For have they not shut Heaven, potentially, over and over again? Nay, rather, has not Heaven been shut for all authoritative purposes, during the whole time of their prophecy, from John's Day until ours? Men have been all

along listening to the bible, what it says, and have forgot to listen to Heaven, and what it says. Heaven has been quite shut, insomuch, that, through these two Witnesses, it has become generally denied that Man has any means of knowing God, out of the pages of the bible, or the dicta of the church: and the Witnesses have been thought greater than That of which they came to testify. The rain of Heaven have they in this manner restrained; have bound the sweet influences of the Holy Pleiades, and denied the authority of those Seven Stars. Power also over the *Waters* [Prol. 36] have they had,—despotic power: and have turned the poor people to blood, by making them to hate, and fight, and kill each other about some theological creed, or whenever these Witnesses' authority has been impugned. They have seized upon the Earth, the intellect, and have lived *there*, instead of living in *Heaven*; and the intellect have they smitten with plagues of contentions, and quarrellings, and fierce disputations, from the beginning of their prophecy till now.

7. But having finished their testimony, the Beast of the Abyss makes war against, overcomes, and kills them. And their corpses lie in the street of the great city, and the peoples and nations see their dead bodies three days and a half, and suffer them not to be put in graves. And they that dwell on the intellect rejoice over them, and make merry, and send gifts to one another, because these two prophets tormented them that dwell upon the intellect. And after three days and a half, the Spirit of Life from God enters into them, and they stand upon their feet, and great fear shall fall upon them that see them. And a great voice from Heaven shall say, 'COME UP HITHER;' and they shall ascend to Heaven in a cloud, and their enemies shall behold them.

8. These three days and a half, a day for a century, are now, perhaps, within three years of their expiration. I think the bible and the church *have* been made war upon, and overcome, and slain; and nothing but lifeless bodies have they been, lying a dead weight upon the *Earth*, and yet not suffered to be buried and forgotten. Completely dead, useless, for the conversion of the *EARTH*, have they been: a spectacle, and a derision. There was a time, indeed, when philosophy and theology were united, under the Schools; but, about three hundred and fifty years ago,

this alliance was broken, and since that time, the church and the bible have been sundered from philosophy and science. This was the war in which the Witnesses were overcome and slain; being severed from the intellect, which then took a hostile road. They also that dwell upon the EARTH, have been glad enough, because these mischievous authorities have been destroyed: they have welcomed the advance of intellect, which left the old superstitions in the rear, and congratulated themselves on the improved rationality of the age. Alas! they could not find any real substitute for these two Leaders; with all their boasted light, they could but bring us into a hideous infidelity.

9. But the three days and a half having now nearly expired; and the mere barren "testimony" of these Witnesses being finished; and the time having come when they are to assume a real vital efficacy in the conversion of the intellect, which they have never heretofore done:—"The Spirit of LIFE enters into them;"—the very Spirit of the Day in which we are now living [Prol. 76]. No longer, therefore, shall they bear a *testimony* merely to the final triumph of the Gospel over the intellect; but they shall be real illuminators, standing to some purpose before the God of the whole Earth. And indeed, can you not conceive that the church is about to take on itself a vitality and universality, a grandeur and reality, which it never yet has seen? And are not the pages of the bible now beginning to gleam and grow resplendent, assuming a life and meaning hitherto unknown? I think the Spirit of Life is entering very forcibly into both the church and the bible: and we may expect them to begin now verily to exercise their proper enlightening influence upon the *Earth*. Thus, then, they begin to stand upon their feet,—upon their own true feet, not on the stilts of infallibility they have formerly stood on. No longer prostrate, and trampled upon by the ungodly, and not rising to breathe out again their old threatenings and slaughter, and call down fire upon their adversaries: they now assume their true and noble position; they are seen for what they are; they are understood to be, indeed, not rules of faith; not arbiters of truth; not the God, but Lamp-stands standing before the God, of the whole *Earth*.

10. One Spirit of this Sixth Day having thus entered into

them :—is heard a great voice from Heaven, saying, ‘*Come up hither.*’ For the men who live in Heaven, ALL the great and good men, hundreds who now despise the nominal church of Christ, and reject the bible, and yet are true children of God, because their names are written in *Heaven*; shall learn to love both these prophets; and sitting as they do in Heavenly places, shall hold out their arms in affection, with a ‘COME UP HITHER!’ For the bible and the church shall be seen to be no messengers of hate, and cruelty, and revenge, as they have been; but tidings-bearers of peace and Love; and as such shall be owned by all the Redeemed of God. Yes; the invitation shall presently begin to be given,—small and feeble at first, by only one or two of the *archangels* of God; but their numbers shall increase, and they who have heretofore neglected and denounced the Witnesses, because such inordinate claims were made in their names, and because they called down so much fire, smote the Earth with so many plagues, and preached such dark doctrines and forocious superstitions; shall now begin to perceive that these prophets also may sit beside them in that Heavenly world; though till now they have been on the Earth and in the Sea, by reason of their bigotry and fierceness. By and by, more and more shall shake hands with the twain, and greet them with friendly voices, and a ‘*Come up hither!*’ Until at last the whole angelic hosts shall recognize these two outward and visible institutes, to be in truth God’s Witnesses, though no infallible ones; and shall, with joy and gladness, and universal acclaim, sing to the two prophets, ‘COME UP HITHER!’

11. Then shall the Witnesses “*ascend to Heaven IN A CLOUD;*” —not into the outward sky, but into the Celestial faculties; not into the exoteric, but the esoteric *Heavens*; that is, instead of *shutting Heaven*, as they did during the dark days of their prophecy, they shall subserve and obey Heaven, and aid, instead of hindering, the authority of Spirit in the soul. And the same hour shall there be a great Earthquake, a wide and mighty shaking of the intellect, which shall continue from the time of their reviviscence till they shall be rightly accepted by the Heavenly hosts;—a convulsion amongst all thinking men. Marvel not, then, when you see these things, and hear the fierce contentions

and disputations that arise. The tenth part also of the city of Babylon shall fall, and in the intellect-quake shall be slain of men seven thousand, and the rest shall be awe-struck, and give glory to the God of *Heaven*.

12. But the point which chiefly relates to the main design of this section, yet remains ;—I mean that passage wherein it is said that the two Witnesses should prophecy a thousand two hundred and three-score years, CLOTHED IN SACKCLOTH.—I think we may all understand what this means. I am sure the church and the bible have for these many years been clad in a most dismal sackcloth, if it were not, rather, a *sanbenito*, painted all over with devils and flames. See how sadly this dark sackcloth has shrouded up the Gospel, and turned it from Love to terror, and made it a fierce ‘Gospel’ of torment, and usurpation, and revenge. See how mournfully, also, this dark vestment has covered up the real nature of the mission of the church, and of the bible ; making first one, and then the other of them, to pretend to authority, blaspheming the God of *Heaven*. Let us be thankful that we live in that happy time, when the grinning mask is beginning to fall off, and the true face of Love is beaming from behind. And let every true angel of God cease to worship the Lamp-stands, and alone worship Him. And let every one lend his hand to pluck off this horrible *sanbenito*.

VI. GOODNESS.

The voice of one crying in the wilderness.

§ i. FRIDAY IN THE CHURCH.

1. When we look at the church that goes outwardly by the name of Christ, in this the Sixth Day of Creation, the Day of Goodness, the Friday of human history; we must all own, I think, its state is sad, very sad. Disruption, dislocation, decease; hatred, persecution, bigotry; everything and anything, rather than Life and Love. We fight and quarrel with our brothers for foolish forms, ceremonies, creeds: we hate each other for mere words. We are a band of swordsmen, who have sworn to fight against every living thing that is not human;—then we look around us, and instead of marking the general characteristics, we only take count of the colour of the hair, the cast of the eye, the complexion of the face, the length of the leg; and hate and oppose our brethren, because on these trifling points we differ. We consider Piety to belong, not to Heaven, but to Earth; and, therefore, as intellects differ in different men, the outward Christendom is filled with contentions, sects, and schisms; and we believe, because a man does not *think* with us on certain points, therefore he is almost, perhaps altogether, a son of perdition.

2. So long as we think Religion to be a thing that relates to notions, we *shall* differ, we *shall* quarrel. But, indeed, the Gospel of Christ has always been too much sepulchred “in the dark

places of the Earth," instead of being enthroned in Heaven. Hence the great variety of creeds: all of them having a spice of truth in them, none of them containing the whole. Hence wars, and persecutions, and Earth-plagues, and Babylon the great.—Do you ask what *Babylon the great* is? Let us enquire.

3. Soon after the Waters under the Heavens were gathered together in one place, the dry Land appeared; and that thing came to pass which is told in the eleventh of Genesis; where we find the parable of the Tower of Babel. Under which similitude is conveyed, a very important psychical event, of which the following particulars may be gathered.

4. It is said, *The whole Earth was of one lip, and of one speech.* And by this we are to understand, not that men had a universal language; but rather, that the intellect had no differences of creed.—*And they said, go to; let us build a City and a Tower, whose top may reach to Heaven, and let us make a name, a denomination, an establishment, lest we be scattered abroad in schism, on the face of the whole intellect.* Was not the raising of this Tower to HEAVEN, a generation of particular creed and formula, an assertion of the necessity of having "right views of religion;" by "*right views*," meaning certain *notions*, such as are still thought so essential in our own day? And was not the design of this people, an ambitious scheme of monopolizing all ecclesiastical authority, a sort of pristine church-and-state, the beginning of that monstrous alliance which continues till now?—Yes; there was a dwelling on matters of Thought, and a considering of them as essential, and the only essentials to religion. And there was a determination on the part of the Nimrods of the time, to take all power into their own hands, and coerce the whole world to adopt the articles of their creed. A standard of authority was set up, not requiring men simply to do justly, to love mercy, and to walk humbly with their God; but requiring them to fix their attention on external rights and forms.

5. Then the Lord God (says the Jewish poet, in his childlike style) *came down* to see the City and Tower, the state-and-church, which the children of men did build: and said, *Go to; let us there confound their language, that they may not understand one another's speech.* So the Lord scattered them abroad from

thence, from that Tower, that doctrine and formula, that ecclesiastical establishment, upon the face of the intellect, and they left off to build the City. Therefore is the name of it called BABEL,—SCHISM; because the Lord did there confound and schismatize their lip.—I think I need scarcely say, that this confusion was *no miracle*. It was the natural inevitable consequence of the step taken. The arising of notional, or intellectual religious creed, and the issuing of an act of uniformity, would at once engender Babel, or Sectarianism.

6. Schism being thus generated, in that Second Day of the world, by the Waters under the Heaven; behold it extant and rampant in our own times. Not yet, by a long way, do we understand, as sectsmen and creedists, one another's speech. We are scattered abroad upon the faces of the intellect; we require "*right views*," instead of *right Being*; and Babel is Babel still.

7. This is the great Harlot that sitteth on many Waters, with whom the kings of the Earth, all who have derived ecclesiastical authority from the intellect, have committed fornication. This is MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE INTELLECT.

8. And observe that name, MYSTERY: for if you will look at every church in Babylon, you will find all have this characteristic of *Mystery*:—some tenet, I mean, some doctrine, which, while it *contradicts* reason, is asserted to be above the power of reason to comprehend. Insomuch that, whenever you ask a Babylonian to explain to you his doctrine of the miraculous incarnation, or the trinity in unity, or other marvellous dogma; he will call your question profane, and tell you that these are MYSTERIES too great for the poor human mind to understand.

9. And now let us clearly ascertain what BABYLON THE GREAT is. It is, primarily, NOTIONAL RELIGION: and secondly, the SCHISM that arises from insisting on notions in religion. And wherever you find a church that will not shake hands with another church, on the broad ground of Spiritual membership; there you have a *Babylonish* church. And wherever you find a man, who violently opposes, or refuses to work heartily with another, because they differ on some point of mere notional reli-

gion, such as the invocation of saints, or the trinity, or the atonement; there you have a *Babylonian*.

10. At present how triumphant is Babel! she says, *I sit a queen, and am no widow*. It is not yet thought, that there is but one religion in the world, but one God worshipped by all worshippers, under all these forms and names. Instead of being a bond to unite the most distant nations, Religion, as it is called, separates, more than distance, man from his brother, and sets up continual points of repulsion. The Romish abhors the English Christian, for mere notions' sake, and the English the Roman. Each thinks it impossible that the other can be in God, and yet hold this or that false notion; and so they write furious books against one another, and are with much ado kept from scratching each other's faces.—What is all this abhorrence of popery, of which one hears so much? Popery, I grant, is ugly enough, but if you think it is confined to the nominal Papists, you are much mistaken. Do not forget, that the *Protestant* Beast of the Earth, with its two lamb-like horns (Lutheran and British), though it does wound one of the heads of the Papish Beast of the Sea, yet exerciseth all the powers of the first Beast before him, and causes the intellect, and them that dwell therein, to worship the first Beast, whose deadly Protestant wound was secretly healed. For Protestantism has hitherto been only Popery under a mask. There has been the same intolerance, the same bigotry, the same usurpation, in the second Beast as in the first. And so similar in temper have these two Beasts been, that John classes them both together, and amalgamates them into one scarlet-coloured Beast, which was to be the throne on which the Great Whore of Schism should sit. Do not flatter yourself, then, that because you are not *nominally*, therefore you are not *really* a Papist. Nay, dear friend, already it is too plain, that by your own abhorrence of the Pope, you must be taken to stand convicted of Popery.

11. '*But we do not worship idols!*'—Do you not, indeed? I would you did not, dear friend. But what is it you call idolatry?—*Bending to a piece of wood, a block of stone?* I think *that* is hardly idolatry. A man may be a much truer and dearer son of God than you or I, who yet bows every day to the image of

Juggernaut or Brahma. Because real idolatry is never of externals, but always of the heart. If we fix our heart on anything, more than on the Most High, then we are idolaters. But mere outward idol-worship is a different thing. Lamentable indeed it is, as betokening a sad want of intellectual illumination,—but nothing more. For so long as I do worship God, it matters not *vitally*, but only as relates to my personal freedom, under what name, or with what notions I approach Him. No unrefined mind worships God without forming some sort of intellectual conception of Him, and that conception will always be imperfect, of course, because the Most High cannot be adequately conceived of, intellectually, but can only be Spiritually perceived and known. Thus most people, when they pray, imagine to themselves a figure, more or less distinct, of some great shadowy Being, with the attributes of a man: and few indeed can pray without the aid of this kind of imagination. Now, to form an image of God in the mind, and pray to that image, is as sinful as to form one in wood or stone, and pray thereto;—that is to say, neither is sinful, though both, in different degrees, betoken an unelevated mind. An outward image is merely an invention for the help of weak, unideal souls, to help their too feeble power of realizing the presence of God; and is not a mark of sin, but only of ignorance and imbecility. It is true, O friend, *you* do not bow down to a piece of wood; but is it not much the same sort of thing, to bow down to certain pieces of paper? It is true, *you* do not inspect the entrails of beasts for auguries, or let Dagon, or Bel, stand to you in place of the Deity: but is it much better to inspect, for oracles, a bundle of old rags re-manufactured, and to let a piece of inked paper be your Lord and God?

12. “*By this shall all men know (said Jesus) that ye are my disciples;—if ye love one another.*” ‘Yes,’ says the Protestant to the Papist, ‘I love the disciples,—*but who are you?*’—‘Yes,’ says the Trinitarian to the Unitarian, ‘I love the disciples,—*but who are you?*’ Meanwhile the great world surveys the fold, and with curled lip and triumphant eye, exclaims sarcastically,—‘*See how these Christians love one another—!*’

13. But at length, a messenger comes down from Heaven,

having great power : this messenger being, not a *man*, but a *message*, a *reformation* in our notions of God and His Gospel :—and by its great power, the Earth, the intellect, is enlightened with God's glory [Rev. xviii, 1]. For hitherto the Earth has not been lightened, as even the Protestant Babylonians do virtually confess, when they decry the exercise of reason in creed, and caution the young disciple not to read sceptical books, or to allow himself for a moment to doubt of the opinions he has been brought up to. A sad and sure sign this, that the Earth has not been enlightened.

14. *Yes, Babylon the great shall fall, shall fall!* In our own day of Goodness shall it come to a full end. Here and there, even now, the good are beginning to abhor sectarianism, and speak for tolerance, unity, and peace. Here and there, live those who have learnt indeed to hate the Whore, and are prepared to burn her flesh with fire. Many already are obeying the Divine whisper : COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS ! Subscribe not to any sect, to any creed. Be neither Papist, nor Protestant, nor Tractarian ; neither Independent, nor Methodist, nor Baptist, nor Episcopalian, nor Swedenborgian, nor Unitarian : be mentally of no sect, mentally of no name : acknowledge yourselves only as Christians.

15. *For Babylon the great shall fall, shall fall ;* wild beasts of the desert shall lie there, and her time is come, and her days shall not be prolonged.—Hark ! in my ears rings the song of the coming age :—How hath the oppressor ceased, the guilty City ceased ! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. THE WHOLE EARTH IS AT REST, AND IS QUIET ; they break forth into singing. How art thou fallen from Heaven, from all the Waters that are above the Heaven, O Lucifer, son of the second Day, the morning of the world ? How art thou bought down to the ground, which didst weaken the nations ! For thou hast said in thy heart, I will ascend into *Heaven* ; I, the ruler of the intellect, will build my Tower in rivalry with the *Skies* ; I will exalt my throne above the Stars of God. I will ascend above the heights of the Clouds [III, i, 5],—penetrate all mysteries and secrets :—*yet shall thou be brought down to Hades.*

16. *Yes, O my God! Babylon the great shall fall, shall fall!* The merchants of the intellect shall in vain wail over her, for that no man buyeth their merchandise any more. And the ship-masters, and all the crews in ships,—traders by the SEA,—and what traders do not trade by the Sea? [I, ij, 7]—shall cast dust upon their heads, and cry, weeping and wailing, Alas, alas! that great City, wherein were made rich all that had ships and ventures in the Sea! But let the Earthmen and the Seamen mourn: not so shall they weep, whose names are written in Heaven. Rejoice, O ye Heavens, ye Celestial men, ye angels of God, ye holy apostles and prophets, all ye who live in Heaven; for God shall avenge you on her.

17. *As the Lord liveth, Babylon the great shall fall, shall fall!* As the Lord liveth, the nations of the intellect shall be of one lip and of one speech. Then shall be heard the voice of much people in Heaven, saying,—Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are His judgments: for He hath judged the great Whore which did corrupt the intellect with her fornication, and hath avenged the blood of His servants at her hand. And again they cry, ALLELUIA! *And her smoke goeth up for ever and ever.*

18. Nevertheless, so long as Christianhood is thought to be a matter of creed, Babylon the great will be the great still. And not until the people can be shewn, that Religion has no connection with intellectual opinion: that it is a matter, not of creed, not of word, nor of doctrine; not a book, nor a belief: but a vital constitutional change,—will Babylon the great fall.

19. I wish you, then, dear friend, to form a clear conception of what and wherein consists Christianhood;—what it is, that essentially and necessarily differences the Christian from the ungodly.—It is the living in Supernature, as well as in Nature. It is the addition, not of a new *notion*, but of a new *constituent*, or *element*, to the constitution of the man. It is the conversion of a dual into a triune soul. It is not an intellectual, but a Celestial thing: not a matter of *belief*, which is of the intellect; but of *life*:—not a *Thinking*, but a *Being* change. John, the beloved, the bosom-friend of Jesus, knew this very well; and he has left us a criterion, which is the same that I insist on: for he says,

Whoso keepeth God's word,—not the words of Paul and Peter,—but the true living Scriptures of God, written in HEAVEN,—*in him verily is the Love of God perfected*: THEREBY KNOW WE THAT WE ARE IN HIM. This is not what *Babylon* will tell you; *Protestant Babel* says, you must *believe* that the spilling of sanguineous fluid takes away sin; but *John* knew better. “*If ye know* (says he) *that Christ is righteous*, YE KNOW THAT EVERY ONE THAT DOETH RIGHTEOUSNESS IS BORN OF HIM.”

20. The question to be asked, therefore, is not, Do you believe Jesus to be God, and His blood the atonement for sin:—this wafer the very body;—or baptism necessary, or useful?—but, Are you living in the Celestial sphere or no? Are you trinitized, Zionized, Celestialized, or no? It is possible to disbelieve the most obvious truths, and to have the brain stuffed with grossest absurdities, and yet to be a true child of God. The great error of the Protestant Babylonians, lies in taking *accidental* for *essential* and *necessary* concomitants. They know that *they* have become changed in nature while holding certain tenets and notions; thence they conclude that *conversion*, and *those* tenets, must always go together: that Sanctification must always follow doctrine,—*this* doctrine, and no other. Then another man is converted to Christ while holding another doctrine to be true; and he makes the same grand mistake, and supposes conversion and *his* doctrine must go together,—or at least, that Spirit will regard him with more favor for holding this particular creed. Thenceforward, these two children of God are incapable of taking each other's right hand of fellowship;—because they think that conformity of *creed* is the sign of conversion, instead of uniformity of *nature*.

21. By the mortification of the carnal faculties of the soul it is, that we are reconciled with God. And of this Reconciliation, the crucifixion of Jesus is the universal symbol for all nations and ages. But if we have that which the sign signifies, it is not necessary that we should acknowledge the connexion between the substance and the symbol. It is of very great use and value to have a universal symbol, but we must learn better than to insist on the symbol, as if it were the essential thing. God looks within. Have the substance, and He will excuse you the symbol.

Mortify the deeds of the carnal mind, and then you will know all that is vitally requisite, about the crucifixion of Jesus.

22. Why will not people see, that *Piety* is the only essential, and *notion* merely complimentary? And that it is not what a man *believes*, but what he *is*, that makes him, or not, a Christian? It must be repeated and repeated, the all-important question is NOT, Do you *consider* Jesus the second persona of the Trinity? but, *Have* you the second persona templed in you? It is NOT, Do you *believe* in one God, and Mahomet as His prophet? but, *Are* you yourself a prophet and child of God? Are you doing justly, living prayerfully, loving mercy, aspiring holily, and walking humbly with your God? If you are, shake hands, shake hands! and let us strive together ever to rise higher into Deity. But if not, then let me advise you, dear friend, to leave your merely intellectual creeds and notions, and learn, that a THINKING conversion will not help you; for nothing will avail but a BEING one. Intellectual offerings, fruits of the Earth, notions and beliefs, Cain may offer, but cannot thereby please God. Nothing will be accepted but the meek, and lowly, and loving heart, and that is all that is essential to the Christian.

“ Were this great truth our polestar,
We should no longer steer
Unprofitable journeys,
Half by faith, and half by fear;
GOD,—”

SPIRIT, not *intellectual conformity*,—

“ soon shall be our polestar,
And to HIM shall we draw near.”

§ ij. FRIDAY IN THE WORLD.

1. I know the times at present are thick of gloom. Sad, indeed, must they needs be, when Superstition reigns, as it does now, and Scepticism, as it does now. Sad, indeed, when half the world is impatient at the mere mention of religion, and the other half thinks it has disproved every modern preaching and prophecy, and effectually extinguished him who asserts that the Heavens, and not the Jewish writings, do rule ;—by bringing an odd passage out of an old book, and quoting some good, ignorant, mistaken person, Peter or Paul, I care not whom, who lived in the raw boyhood of the world. Sad, indeed, when Spirit, and His unceasing fresh developement with the times, is not believed in by the most ; and when there is such a sad lack of faith in the intelligent, and of intelligence in the faithful. But amid all these present evils, there is yet quite enough to convince any seer, that we are approaching a Day of Goodness,—even without the help of the parable of Creation. And that this is the case, I shall now try to shew.

2. The first thing to be observed, in glancing at the times, is a certain universal tendency towards the equalization of labour. In all ages heretofore, since the fall of Lucifer, there have been two classes,—the poor bees, and the rich drones. The one has

been oppressed almost past endurance with physical toil, because they have had, not only their own work to do, but that of others also. Even the children,

“The young, young children, O my brothers!”

are forced to spend their flesh and blood, for those great, bloated do-littles,

“Half-ignorant, who turn an easy wheel,
That sets sharp racks to work, to pinch and peel.”

Let us joy, however, that higher views of life and duty are beginning to possess the wealthy classes: that the law of labour, which makes the idle person wicked and contemptible, is already a trifle better understood. That those only have a right to existence, who work for it; and that fungus and parasitism are sure signs of decay. And let us joy, also, that as it is beginning to be known that all must work, there is, too, an initial acknowledgement that none must be over-worked; that excessive labour in any sphere is what none ought to be forced to. The rights of the poor man to intellectual culture are beginning to be owned, here and there: he must have time, and that he may have this, he must have some means of living without all this exceeding toil. Beyond all question, the change must come: it will come, it will not tarry.

3. One of the poor man's best friends is Machinery; which, though it wounds the poor at first, and throws crowds out of employ, is indeed one of the great prophets, as I take it, and trumpets of the Love-millennium. For the time has now come, when a great reform in labour can properly be begun: because every man ought to have scope to fill up the full measure of his humanhood: and though this has been impossible hitherto, it must now begin to be. The poor are oppressed,—denied time to cultivate social sympathies, and Spiritual and intellectual health: now, therefore, will God teach men how to substitute senseless iron for sentient muscle, and in man's hand puts the lamp and the ring, which are to make the great Genii of Fire and Water his obedient slaves. And though much evil results from the superseding of manual by mechanical labour, as the starving throats of hundreds have testified: yet such is always the case

when genius works change : and whenever the censer of fire is thrown into the Earth [Rev. viij, 5], to effect the requisite reformations, it is always attended with wailing voices, and savage thunderings, and fierce lightnings, and hail. Yet, though the great trumpet, as I called it, before it can sound forth the clear Millennial tune, must first breathe out the damp, foul air of threatening and slaughter which is within it ; still the event is certainly for good.—And when the reign of Life shall have closed, and Goodness shall rule under the shadow of Love ; men will subside into that calm, healthy labour, which shall befit the Sabbath dawn ; and the race, having survived its measles, convulsions, and green-sicknesses, shall not have one of its members with too much toil.

4. These huge stationary forces being thus established to curtail that excessive labour, in the heat of which so much of the worthier part of the soul doth swail away ; next comes the growth of the same forces into a higher developement ; and wheel is put to wheel, power to power, till the whole mass moves along. Now then the railway prostrates its long iron skeleton upon the ground. Now almost wings and lightnings seem added to wheels, and goods and persons are whirled long, enormous freights at enormous speeds.

5. And mark what a bearing this has upon the Day of Goodness. For the dwellers in the same island must no longer be aliens and foes : hand must be brought to hand now, though from afar ; and heart to heart. Distance has grown grey in his tyranny ;—no matter ;—his commission now in great part must be taken away. Sons, and sisters, and sire, must no more be sundered in affection, and taught to forget to love, at the bidding of a few paltry tens or hundreds of miles : but between the particles of the social mass, the noble element of goodwill is to have free commerce, and none may say to it, *What doest thou ?* By the extraordinary currency of intellectual and social, as well as political wealth, the extending of marriage-ties from villages to provinces, the breaking down of caste, the enlarging of intellect, and then of affection, is the railway to aid in bringing on the reign of Goodness.

6. But now for the same forces under another phase. Because

it is not enough that by railways all the ridges and hills of dialect and provincialism should be smoothed down into a level plain of speech; nor that society's vital fluids should circulate from county to county merely: country and country, hemisphere and hemisphere, must now be made to infuse vitalities and utilities into each other, and be compelled, however unwillingly, to give each other an eternal shake-hands. For this purpose, we see our mechanical forces, under a third transformation, as Sea-farers, going out to effect that between state and state, which their kindred of the land have to do for town and town. And not the least of their triumphs will be this; that all languages will become one.

7. Is it not monstrous, now, that I cannot go a few hundred miles to the east, without losing the ability of understanding a brother's speech? Speech should be a universal medium: and what is speech here, should be speech also in Paris, at Berlin, and Copenhagen, and Constantinople. And as the Lord liveth, there is not one valley, now a difficulty, that shall not be filled up; not one mountain, now an obstacle in the way of such an accomplishment, that shall not be laid low. All nations will have to become one nation; all tribes and races of men, one race; all tongues and dialects, one universal tongue. There was a time when I deplored the corruption of the old simple English, by its admixture with the Latin. But now I rejoice thereat: since it tends to ally our language with all those which have been built on the Latin tongue. And for the same reason, I am glad to see new styles introduced, and all manner of innovations: as by Thomas Carlyle, for instance; who is building a bridge over which all Germany will have to slide into our English tongue. We want new words, to make the language richer: and a large infusion of new idioms. For I suppose it is the English that is to be the language of the world.

8. We have thus seen our new forces, under a stationary aspect,—or, to speak fancifully, under a vegetable type. We have next seen them assuming rotary legs, or wheels,—becoming animals, as it were,—beasts of burden on iron legs. Then we have seen them, thirdly, undergo another metamorphosis, and taking to themselves fins and tails, becoming fishes, plunging into

the deep, to do our national errands. Is it too rash to prophecy that they will pass through another transformation?—I see them taking to themselves wings instead of wheels, to fly abroad in the open firmament like birds.

9. " We do too little feel each other's pain :
We do too much relax the social chain
That binds us to each other."

This, inasfar as it is the fruit of circumstances, must now be remedied by circumstances : and as one part of the medicine, the Penny Postage, is proposed, seconded, adopted. A little thing ! a boon at first of mere pence ! but at last, a mighty instrument, a wondrous fosterer of the infant Love.—Further ; the old way of writing is too tedious : it is no longer right that we should need hours on hours to write what we should speak in one : social intercourse, family affection, are not to be hindered, thwarted, by that at present universal excuse, '*I would have written, but I had not time.*' Thought is to strike upon thought, feeling upon feeling, spite of distance, spite of time.

10. Now, therefore, comes Pitman, Phonography in hand.—Our living flocks of thoughts need no longer trudge it slowly and wearily down the pen and along the paper, hindering each other as they struggle through the strait gate of the old handwriting : our troops of feelings need no more crawl, as snails crawl, to their station on the page : regiment after regiment may now trot briskly forward, to fill paragraph after paragraph : and writing, once a trouble, is now at breathing-ease. Our kind and loving thoughts, warm and transparent, liquid as melted from the hot heart, shall no longer grow opaque, and freeze with a tedious dribbling from the pen ; but the whole soul may now pour itself forth in a sweet shower of words. Phonotypy and Phonography will be of a use in the world not dreamt of, but by a few.—Aye, and shake your heads as ye will, they will uproot the old spelling, they will yet triumph over the absurdities of the dead age.

11. But now another word goes out from the beneficent Father, and behold ! straightway the banns of marriage are published between man's social wants and the secret forces of the earth ; and wires are stretched miles away, whose distant ends are to unite in swift pulsations of news. This electric postman

will be the salvation of millions of property, and what is of more consequence, will be the help and comfort of millions of anxious hearts. This wiry policeman will intimidate and deter the thief, lining his path with all eyes, to make detection sure.

12. In Mesmerism and Hydropathy, I discern the beginnings of a new era in medicine. As for the first of these, there can, at present, be no limits set to its ultimate possibilities. And as to the last, let us be certain, that by taking a cold bath frequently, and drinking cold water, instead of hot, unwholesome tea or coffee, or ale and wine, we fulfil the intentions of our nature, and preserve our frames in wholesome circumstances. Hard, daily physical, alternating properly with psychical, exercise; exposure to much open air; frequent cold immersion; temperance in food; avoidance of mental anxiety;—when these are restored to mankind, such a disease, for instance, as pulmonary consumption, will not be once heard of.

13. Far be it from me to try to inventorize the progressions and tendencies of the age; but one more symptom I will notice, and then have done. Observe, then, how that in this sixth Day, a reviviscence of the Souls of all the preceding Days occurs. TRUTH, for instance:—see what inquiry there is on all sides;—how active and confident it is growing in our times. Hence the soul of Reform that is everywhere so visible. The nations are anxious to arrive at TRUTH, not only in abstract principle, but to infuse it into life of every sort, and see what it is in relation to politics, what to marriage, to worship, to law, to institutions. Everything in our days must be catechized as to its excuse for existence; and it is no longer sufficient that such and such things have been hitherto; but all former criticisms, it is felt, must be criticized; the world in all its particulars revised; and everything set on its solid and final basis. Thus points of interrogation are starting up on all sides like armed men, and each demands a settling.

14. The soul of POWER, as new-developed in this age, has already been alluded to in part [¶ 4, 5, 6, 8]; and by a consideration of science and its advancements, you may easily, so far as can yet be done, complete the picture.

15. Or look at BEAUTY, and then say whether this sixth Day

has no such reviviscence as I speak of. We have better poetry, and more poets here living in England,—aye, and much greater than most of the great names of the past,—than any former age has known. And then there is a much wider-spread love of poetry, than before; though even yet, the people have little enough of true judgment. But the faculty of knowing a poet when they see him, will come to them by and by.—There is, too, a more prevalent eye for Beauty than our fathers ever had. Look only at the new houses, and the old, to be convinced of it: and at the increased love for trees and flowers. The new books, also, shew the same Soul, in their clean type, clear paper, exquisite illustrations, and neat bindings. The very dress of our men, women, and children, confesses an improved eye for BEAUTY: we have got rid of plaister, and powder, and pigtail; would that we had got rid of stays, those slaughterers of our women's health and beauty, too! The men, also, are beginning timidly, and with delicate caution, to shave rather less rigorously than before: and by and by, we shall have them wearing what God meant them to wear,—unviolated beards. All these tendencies and results, prove, I am sure, that BEAUTY is reawakening in our times.

16. Nor is LIGHT less energetically developing itself now. We have men equal to any of past ages, with a few exceptions, at the most; and our literature is a spreading tree. Look at the amazing diffusion of knowledge, down till it strikes its roots into the whole lower strata of the people.—Of LIFE and UTILITY, nothing need be said, except one single *circumspice*.

17. A beautiful prefigurement of the approaching time has been given us by Isaiah.—*Thine ears shall hear a word behind thee saying, 'This is the way, walk ye in it,' when ye turn to the right hand, and when ye turn to the left.* For men shall then be guided by God's own sweet whisper, and not by any paper-and-ink deity: and shall acknowledge that in every man's nature is a Voice which is the only infallible guide. *Ye shall defile also the covering of your graven images of silver, and the ornament of your molten images of gold: ye shall say unto it, GET THEE HENCE.* And Israel shall dwell in the land of the fallen Canaanites, and fortune-hunting, and all lucrative speculation shall be abhorred; and the idolatry of silver and gold shall be done away.—*Then*

shall He give thee rain of thy seed, that thou shalt sow the ground withal : and Bread of the increase of the Earth, and it shall be fat and plenteous ; in that Day shall thy Cattle feed in large pastures. Yes, the Earth shall bring forth a glad increase, as it is even doing now [¶ 16]. And men shall no longer be hemmed in by narrow notions, and the old obsolete modes of thought ; but their Cattle, their intellectuality, their thoughts and views, shall have the wide Universe for a pasture ground.—*And there shall be upon every high Mountain, and upon every high Hill, rivers and streams of Waters, in the Day of the great slaughter, when the Towers fall.* For on the highest intellectual eminences, shall be hundreds and thousands of people, where now are only units and poor tens, in the Day when all mere notional religions, all Babylon, shall fall.—*Moreover, the light of the Moon shall be as the light of the Sun ; so wide shall knowledge spread ;—Mahomedom shall be as intellectually enlightened as Christendom is now :—and the light of the Sun shall be Sevenfold, as the light of Seven Days* [¶ 16], alluding to the wide-spread scientific and literary knowledge which is now establishing itself, and which shall be fulfilled—in the Day that the Lord bindeth up the breach of His people ;—that Babel, which now multisepts the church.

18. Let me quote also somewhat from the prophecies by a modern prophet, who thus prefigures the approaching time. “Never will the sky have been so serene, nor the earth so green and fertile. And instead of the dim twilight which we call day, a living and pure light will shine from on high as a reflection of the face of God. And men will look at each other by this light, and they will say, *We did not know either ourselves or others : We knew not what man was. Now we know.*”

19. “When, after long drought, a soft rain falls upon the earth, it eagerly drinks the water from heaven which refreshes and fertilizes it. Thus will the thirsty nations eagerly drink the Word of God, when it shall come down on them as a warm shower. And justice with love, and peace, and liberty, will grow up in their bosom. And the age shall be as when all were brothers, and there shall be no more heard the voice of the master, nor the voice of the slave, the groanings of the poor, nor the sighs of the oppressed, but the songs of cheerfulness and blessing.

Fathers will say to their sons, 'Our earlier days were troubled, full of tears and anguish. Meanwhile the sun rose and went down on our joy. Blessed be God, who has shewn us these favors before we die!' And mothers will say to their daughters, 'Look upon our brows, now so calm; vexation, grief, care, dug there formerly deep furrows. Yours are as at spring time, the surface of a lake agitated by no breeze. Blessed be God, who has shewn us these favors before we die.' And the young men will say to the young maidens, 'You are fair as the flowers of the field, pure as the dew which refreshes them, as the light which gives them colour. It is sweet to us to see our fathers, it is sweet to us to be near our mothers; but when we see you, and are near you, there enters into our soul that which has a name only in heaven. Blessed be God, who has shewn us these favors before we die!' And the young maidens will reply, 'The flowers fade, they pass away: a day comes when the dew does not refresh them, nor the light any more give them colour. On the earth it is only virtue which never fades or passes away. Our fathers are as the ear which fills with corn towards the autumn, and our mothers as the vine which is laden with fruit. It is sweet to us to see our fathers, it is sweet to us to be near our mothers, and the sons of our fathers and of our mothers are also dear to us. Blessed be God, who has shewn us these favors before we die!'"*

20. Rejoice, then, ye Heavenly hosts, ye living Stars of God. I also will sing aloud. For lo the East grows rosy ripe, like peaches in summer climes. I see the old chains of the world rusting and consuming,—I see the evil sceptres that have been stretched so long over the church and the world, like red and white crystals of frozen blood and tears, liquifying and running down from the hands that have so long held them. I see

" A little wavering lumour,
Vanished now, now clear to ken,—
The hidden sun of wisdom
Throwing up his dawn!—AND THEN
I SEE LOVE SWAY THE SCEPTRE
FOR A THOUSAND YEARS TO MEN!"†

* "The Words of a Believer," translated from the French. Aylott and Jones, Paternoster Row. 1845.

† Poems, by Coventry Patmore. E. Moxon, London. 1844. Price 5s.

VII. LOVE.

Hath He not made both one?..... And wherefore one?—
That He might seek a godly seed.

§ i. THE UNIVERSE.

1. Of Spiritual Love there are two kinds: (1) by internal, and (2) by external Perception. And that I may speak of these the more intelligibly, let us first consider the true doctrine of the All.

2. The Universe hath Five provinces; which again fall under Three heads; and the Three under Two; and the Two under One. And hence the number Five may be expected to adapt itself to many Natural things: as well as the number Three. And take note; when I speak of the UNIVERSE, I mean the five provinces; when of EDEN, or the ALTAR,—the first four provinces, excluding the fifth [Prol. 26]; and when of NATURE,—the three lower provinces alone.

3. The fifth province we call THE INEFFABLE,—pure, unconditioned Being: and of Him we KNOW nothing, because we cannot know anything *per se*, or *noumenal*: the condition of all things KNOWABLE being, that they do become phenomenal. For we cannot KNOW anything except through sensation, either internal or external [Prol 22]. Yet we can *conclude*, by reasoning, and be quite sure, that a fifth province does exist, though of this we have a knowledge *negative*, or of the *second intent*, only.

4. The fourth province of the Universe, is the synthesis of

the fifth and the third. It is the Ineffable uniting with Nature, to make Man. It is the full knowledge of God. For this fourth province we have many names; as GOD, CHRIST, SPIRIT, MAN, JEHOVAH, LORD. And as the fifth province is the Father, so the fourth is the Son;—the Ineffable made flesh, or incarnated, and dwelling amongst us;—God manifesting Himself in and to the human being.

5. The third, second, and first provinces of the Universe, are the animal, vegetable, and mineral.

6. And now see how this bears on the doctrine of the Trinity of God. The first persona of the Trinity is THE INEFFABLE, or fifth province of the Universe [¶ 3]: the second persona is THE SON [¶ 4]: and NATURE the third [¶ 5].—The doctrine of the Trinity, indeed, is confessed throughout all Nature: which, as I have shewn her [Prol. 12] to be *triune* in provinces, is equally *triune* in elements, though of these elements I have heretofore contented myself with dwelling upon two.

7. In fact, Matter, of which all Nature consists [Prol. 6], has THREE constituents, which we will name (1) SOUL; (2) PSYCHESOME, or BODYSOUL; and (3) BODY.

8. As the second persona of the Trinity is the synthesis of the first and third personæ [¶ 4]; so the second element of Nature is the synthesis of the first and third elements: for which reason we call it PSYCHESOME, or BODYSOUL, because it is the union of the Body and Soul of Nature. There are, then, Seven *psychesomic* qualities: among which are, (1) Zoenergia, or the “nervous fluid”; (2) Electricity; (3) Galvanism; (4) Magnetism; (5) Light; (6) Caloric. These are, like all things else, the same *esse*, viewed in different ways.

9. And just as the Seven Souls are representatives of the Seven Spirits of God, and the Seven colours, forms, and sounds likewise [III, i, 2, 6, 11, 12]; so are the Seven Bodysouls, and the Seven Bodies. This sympathetic correspondence may indeed be seen, in one or two instances, very visibly: as, for example, between Heat and Love, and Light and Intelligence. Thus we say, we *burn* with affection; call Love *ardent*, *fervent*; say it is *enkindled* in the heart, and that its fires *consume* us. Heat expands bodies, causes them to liquify and volatilize, till all their sharpnesses and

unevennesses are melted away. Now, precisely such an effect has Love on the social world: it joins particle of society to particle; runs men together, fuses them into one mass, one body with one soul. But for Heat, this planet would be a shrunken mass, hard and obdurate: and just so it is with the human world; for society becomes frigid, impracticable, no better than a corpse, without some small gift of Love. Company is like a dry stick, a stale crust, without some small touch of sympathy: but bring together the worst strangers in the world, and let a little conversation, by the tone of voice and pleasantness of mien, betray the presence of goodwill;—let the people begin to detect some little sympathy in thought and feeling, and grow aware of the existence of certain small fibres of mutual charity, which their hearts are silently weaving round each other; and then, lo, how the company coalesces! Conversation briskens, eyes light up, faces become eloquent, thoughts and emotions fly like electrified pith-balls backwards and forwards, receiving and discharging, till the parties are brought, for the time being, into a tranquil equality.—Yes, there is a profound analogy between Heat and Love.

10. And so it is with Light and Intelligence. For this cause, the same word which expresses physical, expresses psychical illumination. So we talk of the *benighted* soul; say the heathen sit in *darkness*; call such a one an *enlightened* person, a man of *illuminated* understanding.

11. And if these analogies exist between the elements of Matter, so do they between the trinities of the Universe, as will be apparent from the following table.

	GOD.	MAN.	NATURE.
1	Ineffable.	Heaven.	Soul.
2	Spirit.	Earth.	Body-soul.
3	Nature.	Sea.	Body.

(1) the first persona of the Trinity, the Zion-faculties, and the Soul, have an analogical correspondency with each other; the two latter being images, or representatives of the former. So also (2) the second persona, the intellectual sphere, and

the Psychesome, agree in like manner: for we know that Spirit, the true Word of God, is quick and powerful, sharper than any two-edged sword, penetrating all resistances: which are also the characteristics of the Thinking faculty, and the psychesomic elements, such as Light, Electricity, and Heat. And the same correspondency is there between (3) the third persona of the Trinity, the carnal faculties, and the Body.

12. Now let us return to our consideration of the ALL. The All is an infinite Circle, the first province uniting immediately with the fifth, and the fifth with the first,—the point where they meet being called Nonentity. Hence the law of Circles holds throughout all Nature, and hence the origin of that all-embracing proverb, **EXTREMES MEET**. To exemplify this proverb take the following illustrations.

13. Look, for instance, at the saint and the savage. The sensual man lives to the present alone; about the past he does not trouble himself, and he takes no provident thought for the future. Winter may bring what hunger, and kibes, and misery it will: summer is here now, and that is all he cares for. But let him grow more intellectual and refined, let him get out of the lower into the middle sphere, and then he is apt to despise the present, with its 'pitiful round of prosaic duties'; and regards the past with melancholy, regret, or remorse; and looks forward to the future with great anxiety. It is not enough for him that he is well and comfortable now; what perplexes him is, What will tomorrow, or What will next year bring forth? He takes much thought for the future, and for it most un-lily-like toils and spins. But the true Divine man, who looks more comprehensively at the Universe, is calm and free, and values the present as his only treasure. He does not need the solace of the thought

"That the future has its heaven,
And the past its long-ago;"

but does his best to make up matters so as to extract and enjoy all the marrow of to-day: the present moment shall be sterling, he determines; it shall be genuine gold. He is not anxious for the future, and does not believe that God owes him a grudge, and will lead him into a hobble, if he does not mind and look sharp

about him : but knows, on the contrary, that not a sparrow falls groundwards without the knowledge of his Father, and is sure that he is of more value with God than many sparrows. He says, To-morrow, the unborn, needs not my care : yesterday, the dead, may bury its dead.—Thus the savage and the saint both agree in this Epicurean philosophy ; both live for the present, and as if there were to be no Hereafter. And thus the Universe completes the circle, and keeps its balance true.

14. Again, in Self-consciousness, the Circular arrangement is the same. It is always the middle, or intellectual class, that is so intensely conscious of itself and its existence : not the sensual, nor the Mystical. A dreadful thing is this “self-consideration.” The uncultivated ploughman does not trouble himself—not he !—with questions of the Why, the How, the Whence, the Whither : he comes into the world, lives here for so many years, takes it as a thing of course, and never once guesses what a wonderful thing it is. It is the intellectual man who first asks himself such questions : *he* sees what a deep, prodigious secret it all is. Such a one you have in Byron, in Dante, in Hazlitt, in Rousseau. How intense, how virulent, is the self-consciousness of these ! But what makes them so miserable is, that this consciousness is an incomplete, partial one : could they but get it completed, and enter into perfect Being ; that is, could they but become less conscious of self, and more conscious of God, all then would be well with them. The true Christian, the Mystical man, is perfectly free from this miserable consciousness : thus resembling the ploughman, or the infant, not by being at a less distance from them than the intellectual man, but by being at a greater. For here also is described the circle.

15. Does the same law hold with respect to Affirmation, and Certainty ?—The ignorant man is always confident of everything : he thinks facts are easily ascertained, and is ready to vouch, with great rashness, for the truth of anything he has at any time seen, or heard, or read. He takes up the most unfounded notions : *reasons* for what he says, he condescends not to assign, but as far as *assertion* will go, you have every attestation from him. But let him become further acquainted with Nature, and see how wonderfully one fact underlies, conceals, or distorts another : and

let him only enquire, what is the ground and origin of all his knowledge, and so forth: then he becomes abundantly sceptical, distrusts all things, except his own consciousness, and dares to assert and affirm very little indeed. He thinks the height of all knowledge is to know that nothing can be known. But rising into the Life of God, beholding the face of the Invisible, the case alters. By the Divine perception now enjoyed, the man begins once more to speak in decided affirmations: and while he distrusts and disclaims argument, he nevertheless speaks boldly, calmly, clearly, that which he knows; testifies that which he sees; and feels that it is idle to argue about Heavenly things, as being far above the reach of the intellectual powers. Once more the Circle describes itself: and the deepest dunce and the highest philosopher agree.

16. I find that old Ezekiel was not without a prophetic glimpse of the bearing of this universal law of Circles. For, after alluding to the laws and ordinances of Eden, or the Altar, of which Altar the Cherubim are the images, or symbols; he says, "*As for their wheels, it was cried unto them in my hearing, O WHEEL!*"—that is, O CIRCLE!—a significant enunciation of the circularity which I have said belongs to the constitution of the All.

17. For Being and Non-being* join hands: so that the Ineffable is partly in Being, and partly in Non-being; and Nature is the same. And thus, if Being be carried backward as far as it may go, it merges itself in its opposite: and thus, also, Non-being, sunk to its last depths below Nature, begins to ascend on the other side of the wheel, and lapses through the Ineffable, into perfect Being. Man is four stages above Nonentity; animals, three; vegetables, two; minerals, one. Thus minerals are the finest and merest shadows of existence, and the edge of their province is shaded off into the Ineffable. Hence the plant is more real, has a more real existence, than a stone: and an animal than a plant.—Spirit, or Man, is the culmination-point, the highest achievement of Existence: the only true unmixed

* It is the imperfection of language that compels me to speak of Nonentity, as if it were an entity. The student will see the meaning very plainly, if he considers the words well, in spite of the contradiction in terms forced to be used

REALITY. Hence the profound propriety of that name Moses gives Jehovah, or Spirit, when he allegorically and poetically represents Him as calling Himself the "I AM." For if we could ascend higher than the fourth province, we should then have begun to lapse into Non-being. But this it is impossible for us to do [¶ 3]; higher than Spirit we cannot go;—whence the propriety of that other name given to Jehovah, even the "MOST HIGH."

18. And now mark the manner of the creation. It was not a descent, but an arising. Not through Spirit downward did the Ineffable work, in making the worlds; but backwards, as it were, through Nonentity, working upwards, achieving first the mineral, then the vegetable and animal provinces; till He finally, to complete all things, after countless ages, became fully conscious of Himself in Man. Thus God is rightly, though figuratively, said to have made the world from Nothing: not from Spirit, and so downwards; but from Nonentity, upwards. This reveals to us the beautiful fact, that there has never been a moment since the creation of the firmament of Heaven, in which lived no Spiritual man. For it is as impossible, nay, more impossible, that the good should cease from the earth, but for one moment, than that the whole vegetable world should become extinct. Always since that creation there has been a church; always a saint, who, amid darkest times, has not bowed the knee to Baal.

19. And now let me point out a few more of those beautiful analogies, which abound through all the Universe, as any one who studies the matter will perceive. In PAST, PRESENT, and FUTURE, we have a symbol of the Trinity of God. The past represents Nature,—antecedent to Man: the future, the Ineffable, not yet attained, and unattainable. It is only in the present, that we arrive at solidity and base,—only the present is our true and real possession, the past and the future being shadowy and incomplete. And herein Spirit and the past exactly agree. Or look at another of these natural symbols of the Trinity:—SKY, EARTH, SEA. The sky stands for the Ineffable; so high, so inaccessible: would we ascend towards it, it recedes; it is not, and never can be ours. The sea is like the past,—is like Nature; it is only half ours: we can skim across it in our vessels, and fish

up from its depths odd facts now and then : but it is not our home, our real dwelling-place ; it is not, as the earth is, ours. But on the earth, on the land, we are at home : it is to us something solid, as it were, and substantial. And in this it is a fit type of Spirit, and of the present.

Ineffable.	Spirit.	Nature.
Future.	Present.	Past.
Sky.	Land.	Ocean.

This scale of correspondencies might be continued to an indefinite extent ; as Gas, Solid, Fluid ; Soul, Bodysoul, Body, &c.

20. The duty of every province, is to fulfil itself, and complete its own nature. And thus Aspiration towards Himself, or his own proper station and dignity ; viz., the fourth province of the Universe ; is the whole duty of Man. Thus, the unconverted Man is placed at one remove from real Life, and his task and great concern it is, to rise above the shadows, into Reality. And the origin and ground of all our unhappiness, lies in this alone : that our nature is incomplete, our high Destiny unfulfilled, our lives dislocated from the fourth province, or God.—*I come*, said Jesus, *that ye might have LIFE, and that ye might have it more abundantly.*

21. It is the law of the Universe, that nothing shall have that which it neglects to make good its claim to. Thus, directly a tree ceases, by its inner energy of vitality, to assert its right to be a tree, then it becomes a member of the mineral province, and ceases to be a vegetable. It would go lower than the mineral province, and become annihilated, only that, just as nothing can climb higher than the fourth province [¶ 17], so nothing can go lower than the first. No particle of Matter can ever be annihilated.—And as it is with the tree, so it is with the Man. He cannot be a member of the fourth province, if he will not prove his title to it by work and self-denial. Hence Jesus said, *Unto him that hath (true Life) shall be given (more true Life) ; but from him that hath not (true Being) shall be taken away even that (imperfect Being) which he hath.* It is just, therefore, that the wicked should die ; it is just, also, that the righteous should have Life abundantly. And yet all is in harmony with the Universal Love.

§ ij. INTERNAL PERCEPTIVE LOVE.

1. And now having attained to a more complete view of the infinite All, we shall be able to treat more lucidly of Love of God, by internal and external perception. And first, understand clearly, what is meant by the Love of God. It is the love of SPIRIT: the love of Spiritual Truth, Power, Beauty, Light, Life, Goodness, and Love, as sensated by the internal senses. To burn for, aspire after, hope for, pant for, live for these, to hunger and thirst after them, avoiding everything that darkens the view of them, and counting all other acquisitions as comparatively dross and dung,—that is what we mean by loving God. It is not the forming a conception of God in the intellect, and loving that conception: but it is the having and loving the sensation of Him in the Spiritual senses.

2. By help of a translation (for I do not read Greek), let us hear what Plotinus can say upon the true Vision or Love of God. “With what ardent love, with what strong desire, will he who enjoys this transporting vision be inflamed, while vehemently affecting to become one with this supreme Beauty! . . . Such a one is agitated with a salutary astonishment; is affected with the highest and truest love; derides vehement affections and inferior loves, and despises the beauty which he once approved.”

3. "If any one should ever behold that which is the Source of munificence to others, remaining in itself, while it communicates to all, and receiving nothing, because possessing an inexhaustible fulness; and should so abide in the intuition, as to become similar to his nature,—what more of Beauty can such a one desire? For such Beauty, since it is supreme in dignity and excellence, cannot fail of rendering its votaries lovely and fair. Add, too, that since the object of contest to souls is the highest Beauty, we should strive for its acquisition with unabated ardour, lest we should be deserted of that blissful contemplation, which whoever pursues in the right way, becomes blessed from the happy vision; and which he who does not obtain, is unavoidably unhappy. For the miserable man is not he who neglects to pursue fair colours and beautiful corporeal forms; who is deprived of power and falls from dominion and empire; but he alone who is destitute of the divine possession, for which the ample dominion of the earth and sea, and the still more extended empire of the heavens, must be relinquished and forgot, if, despising and leaving these far behind, we ever intend to arrive at substantial felicity."

4. "What measures, then, shall we adopt? What machine employ, or what reason consult, by means of which we may contemplate this ineffable Beauty? . . . We must enter deep into ourselves, and, leaving behind the objects of corporeal sight, no longer look back after any of the accustomed spectacles of sense. Having now closed the corporeal eye, we must stir up, and assume a purer eye within [the Divine faculty], which all men possess, but which is alone used by a few." "The soul must be first accustomed to contemplate fair studies, and then beautiful works; not such as arise from the operations of Art, but such as are the offspring of worthy men; and next, it is necessary to view the soul [Spirit] which is the parent of this lovely race. But you will ask, after what manner is this Beauty of a worthy soul to be perceived? It is thus. Recall your thoughts inward, and if, while contemplating yourself, you do not perceive yourself beautiful, imitate the Sculptor; who, when he desires a beautiful statue, cuts away what is superfluous, smooths and polishes what is rough, and never desists until he has given it all the Beauty his art is able to effect. In this manner must you proceed, by

lopping what is luxuriant, directing what is oblique, and, by purgation, illuminating what is obscure; and thus continue to polish and beautify your statue, until the divine splendour of virtue shines upon you, and Temperance, seated in pure and holy majesty, rises to your view." "If you become thus purified, residing in yourself, and having nothing any longer to impede this unity of mind; . . . if, perceiving yourself thus improved, and trusting solely to yourself" [or to God in you]; "fix now steadfastly your mental view. . . . But if your eye is yet infected with any sordid concern, and not thoroughly refined; while it is on the stretch to behold this most shining spectacle, it will be immediately darkened and incapable of intuition, though some one should declare the spectacle present, which it might be otherwise able to discern. *For it is here necessary that the perceiver and the thing perceived should be similar to each other, before true vision can exist.* . . . EVERY ONE, THEREFORE, MUST BECOME DIVINE, AND OF GODLIKE BEAUTY, BEFORE HE CAN GAZE UPON A GOD [III, ij, 1].

5. *Thou shalt love the Lord thy God with all thy heart and soul.* This is the sovereign receipt for happiness, and just in proportion as we obey this injunction, do we become partakers of equilibrium, or peace. Our existence by Nature is dreadfully unreal: everything we touch, rings hollow, or melts away: and, for ourselves, we too are forlorn phantasms,

"Upon the skirts of Human nature dwelling."

"A lady, with whom I was riding in the forest, said to me, that the woods always seemed to her *to wait*, as if the genii who inhabited them suspended their deeds until the wayfarer had passed onward." Yes, there is always, in all Nature, some such perception, of something suggested that is not to be seen, something that should be there, but is not to be found.—Touched with the remembrance of what I have enjoyed in the woods, or by the river, I go out to enjoy Nature once more. There she is, at a distance, the beautiful creature, just the same as memory painted her; but I run hither and thither, up this hill, through that copse, knee-deep in these kingcups, or between these furze-bushes, and among these dear little hare-bells,—and alas! I cannot find anywhere

that which I am seeking. There the nymph is, always a few hundred yards in advance of me ;—everywhere but just where I happen to be. Always there is a sense of something wanting,—something waiting : I am an intruder, and the fairies hide themselves : I am out of Nature's books, and she will not give me up her honey-lees.—And the reason of it is, that Nature is not complete : she is a shadow, and gives no real solace when I embrace her. And in every Natural possession and enjoyment, there will always be this fine deficiency : because the third persona of the Universe is only a phantasm.

6. The old Hindoo writers were well aware of the unreal nature of the world. They said, *He who believes that from the highest state of Brahma (one of the chief created deities) to the lowest state of a straw, ALL ARE DELUSIONS, and that the one Supreme Spirit is the only true Being, obtains beatitude.* And the same perception of the phantasmal nature of the world, has happened to all the children of God. Hear Edward Taylor, for instance : “Men in every generation have sought in the treasures of the creation for real happiness and rest ; and after they have dived into the deep, ransacked the many mysteries obvious to artists, collected the scattered parcels of felicity, pierced the bowels of Nature, anatomized the creatures, and summed up their totals : yet still could not overtake their lovers.” “Many have sought the living amongst the dead ; every creature hath told them, It is not in me.” “Snatch me (cries Thomas a’Kempis), and deliver me from all the unlasting comfort of creatures, for no created thing can fully comfort and quiet my desire.” “There is no beauty to be seen (says Matthew Henry), no satisfying fulness to be enjoyed in the earth, but in God only.” And the same truth declares Henry Scougal, when he says, “Love must needs be miserable, and full of trouble and disquietude, when there is not worth and excellency enough in the object to answer the vastness of its capacity.” “It must be extremely pinched and straitened when confined to any creature ; nothing below an infinite Good can afford it room to stretch itself, and exert its vigour and activity.”

7. The Love of God is that to which we must aspire, because only by so doing can we obtain Life and peace. This Love is

the most delightful of all emotions, nothing can be compared to it. *Let Him kiss me with the kisses of His mouth, says the Spirit-child, for Thy Love is better than Wine* [I, ij, 6]. All intellectual pleasure, however refined, is but an imperfect delight ;

“ A thing wherein we feel there is some hidden want : ”

but at God's right hand is fullness of joy, and pleasure for evermore. The solace and blessedness we draw from the sensations of Spiritual Goodness and Love, in the Mystic organs, is beyond all conception : nothing can be added to it : the soul cannot suggest a further completion. I have stood in my lonely chamber, I have walked through the crowded street, with an inward jubilation, a divine glorying, a ravishing satisfaction, impossible to declare. . O blessed Jesus!

“ Where can such sweetness be
As I have in my Saviour known,
As I have found in Thee ? ”

“ *I tell you of a truth* (says the Abbé de la Mennais), *he that loves, his heart is a paradise. God is within him, for God is Love. Love lies in the depth of pure souls, like a drop of dew in the cup of a flower. Oh, if you did but know what it is to Love !* ”

8. Then it matters not what we are, where we are : in poverty, in distress, in pain, in peril, in solitude, on the lonely waste, or forlorn on the hill of storms :—*The Beloved is there.* Though we should take to ourselves the morning's wings, and fly to the remotest countries, even there should His hand lead us, and His right hand uphold us. The love of God depends not upon circumstances : the heart's true Idol cannot be taken away by business, pain, disease, fickleness ; but, in the sublime heights of our Affection, we become persuaded, that neither life, nor death, nor distance, nor principalities, nor present nor future things, shall be able to separate us from Love. Now, we can defy all tyrannies and spites. Now, a thousand may fall at our side, and ten thousand backslide at our right hand ; but it shall never come nigh us. Now,

“ Happy we that love and are beloved,
Where we may not remove, nor be removed ! ”

9. For a moment, in the hour of gloom, we may almost despond : but let the sense of God enter the window of the soul ;

then pulses beat, eyes glisten, chest inflates, feet dance, heart sings.—*The voice of our Beloved!* No matter where or what we are, so long as it flutters its soft wings in the gateway of the ear. Ever we own its exquisite melodiousness,

“More tunable that lark to shepherd’s ear,
When wheat is green, when hawthorn buds appear.”—

Here are indeed full fruitions, living pleasures, infinite gratifications,

“Mountains of myrrh, and beds of spices,
And ten thousand paradises.”

Compared to this Love, what are all mere Soulic affections? They fade, they perish, they vanish away. But true Love abides for ever. No satiety here! no sorrow; no secret shrine of Melancholy, in this Temple of Delight!

“Oh, happy Love! Oh happy, happy Love!
For ever warm, and still to be enjoyed,
For ever panting, and for ever young:—
All breathing human passion far above,
That leaves a heart high-sorrowful, and cloyed,
A burning forehead, and a parched tongue.”

10. *Thou shalt love the Lord thy God with all thy heart and strength.* Ah, blessed commandment! Ah, joyful privilege!—At all times we sit under His shadow with great delight, and His fruit is sweet unto our taste. He brings us also to His banqueting house, and His banner over us is Love. At the mid of night, when all the world is asleep around us: when the hungry darkness seems to stand by our bedside, like a glaring and devouring lion, to seize a prey: if then comes the soft breath of Love, we feel safe and happy, for the right hand of our Beloved, we know, is under our heads, and His left hand doth embrace us. How precious also are Thy thoughts to us, O our God! If we would count them, they are more in number than the sand: when we awake, we are still with Thee. We know that Jesus is our good Shepherd, so we shall not want. He maketh us to lie down in green pastures, He leadeth us beside the still waters: He restoreth our soul, which we have been selling to the devil:—and leadeth us in the paths of righteousness. He hath set us, we know, as a seal upon His arm, as a seal upon His heart: for His Love is stronger than death.

11. Soulic affections may not be ours: but nothing can deprive us of the Spiritual. There are many, who, because they lack physical grace and fine accomplishment, and have none of that talent which makes their company to be thought an acquisition, are all their lifetime solitary, none thinking them worthy of their love. But let us not, because we are thus destitute, envy the more outwardly radiant and magnetic, or repine at our deprivations;—for the Love of God is ours still. The world despises us, the church misunderstands us, our relatives are ignorant of us, the good and the beautiful neglect us; we are deemed poor, mean, giftless, insignificant,—by *men*, but GOD is ours. Scandal and lies are heaped upon our names, and we are shunned, persecuted, hated; but *God* loves us, and that is more than all. He will comfort us, though the world contemns us. Though He hath put lover and friend far, far from us,—Himself is more than enough to fill our souls, and all that aching void. What are all social endearments and embraces, that we should be envious of them, while HE is clasping us in His arms?

12. Then, when the last hour approaches, what peace is there!

“As the pause upon the ceasing of a thousand-voiced psalm,
Is the mighty satisfaction, and the full eternal calm.”

For he who understands God, as Love, will not mistrust the Universe, or dread the grave. He knows God will not leave his soul in Hades, nor suffer His saint to see final corruption.—The child nestles his head trustfully in the bosom of the Father, and falls lovingly asleep.

13. Before I pass on to consider the other phase of Love, it will be proper to give certain counsels, and point out certain things which tend, very unsuspectedly, to drown the voice, and obscure the vision of God in the soul. And first, let me expose, by God's help, the sin of gustative carnality.

14. The carnal mind is enmity with God. And disagreeable as the news will be, to many who call themselves by the name of Christ,—the only Way of Salvation lies in subduing the carnal faculties,—not some of them only, but the whole. And though it is a doctrine which is never preached by the Babylonian churches; it is one that must now be insisted upon by this writer, though he well knows his present doom. Of what avail is it,

that I refrain from stealing, and thus mortify my acquisitiveness; or from lying, and thus vanquish my secretiveness; or from brawling, and thus suppress my combativeness; if I indulge in all manner of dainties and delicacies, and pamper my gustativeness?—From wine, from all sweetmeats and luxuries of diet, the *true* follower of the Cross must piously abstain. Food must be accepted as a necessity, never as a mere gratification. By flesh, by wine, by strong drinks, by fruits and viands of delightfulness, we rob, consume, destroy our souls.

15. I see the upraised brow; the curled lip; the shaken head. I hear the words very plainly—“*fanatic* ;” “*austere* ;” “*ascetic* ;” “*cruel* .”—But you mistake me. It is not that you are to spend a doleful life :—it is not a matter of *refusing* pleasure, dear friend, but of *choosing* it ; of refusing certain gratifications, for the sake of securing others : the law being, that so long as we indulge in the lower, incomplete, phantasmal, sensual; we lose so much capacity for enjoying the higher, real, lasting, Divine,—and the higher Terrene also. It is not that you are to make yourself unhappy, by abstaining from pleasure : but it is, that you are to abstain from little and mean delights, that you may have better and greater.

16. The reason why we include flesh in the list of the *tabooed*, is not always because it is pleasant and luxurious : for often it is just the contrary. Neither is it because of the alledged cruelty to animals : for much, in that particular, is to be said on both sides. More do we insist on the cruelty to the *butchers* : and, until it can be shewn me that no injury is done to the men who murder the animals, I shall persist in abstaining from all animal flesh for food. Other very sufficient reasons we have, which will be come at by and by : but this is one that is not quite without weight. I never met with a man accustomed to killing animals, who had retained or obtained that part of his soul on which alone I set much value. He has no aspiration, no idealness, no wide human love : his soul is brutalized by his trade ; and the sooner the trade is destroyed, the better.

17. And observe : we care nothing for being twitted with inconsistency, because we do not, on the same principle, denounce silver, and gold, and coal, and iron, and lace, and stockings. For

we are not to refrain from taking one step in the right direction, because it is only one step: and from ameliorating one evil, because we cannot at once ameliorate all. The remedy for all evils will come in time, and gradually: and what behoves us is, to do even the little that at present lies in our power, not being daunted by the fact, that at present that little is not much, and that when we have done all, we must still be inconsistent. I cannot do yet without oil and leather for my lamp and boots: but science will, in time, find me ample substitutes for these; and meanwhile, I may abstain from meat, and thus contribute to sharpen invention, as well as to free the butcher from his trade. The full consistency will be provided for us in the end: let us not refuse, in the interim, to do the half-deed that lies in our power.

18. But of the flesh-question I shall have to treat by and by, and on different grounds: for the present, let us return to the consideration of gustative carnality. It is here, then, that you must strike a decisive blow. The philosophy of fasting from luxurious food has not heretofore been understood, but the benefit of it has been known in all ages. Moses, Elijah, Isaiah, John the Baptist, were all abstinent men: and so was Jesus, though he did not generally prefer to seem unto men to fast. Before Daniel saw his great vision, he fasted, as well as prayed. And not only among the Jews: but its virtues were understood by the Greek and Hindoo writers. Thus Henry Agrippa reports, *Abstinentia suos passim observatores contra vitia et malos dæmones familiariter munit atque tuetur, et quasi templum Dei incontaminatum reddit animum, mentemque Deo conjungit. . . . Debemus in sumendis cibis esse puri atque abstinentes, quemadmodum philosophi Pythagorici, mensam sacram atque sobriam servantes, vitam in omni temperantiâ protrahebant. . . . Sic Bragmani nullos ad ipsorum admittebant collegium, nisi abstinentes a vino, et carnibus, et vitiis; dicentes, neminem posse Deum intelligere, nisi qui illum divinâ conversatione æmularetur: quod etiam inferiores Indos apud Philostratum docuit Phraotes.*

19. The senses by which we perceive the Divine Truth, Power, Beauty, Light, Life, Goodness, and Love, depend for their clearness and efficiency, upon the faithfulness with which we cultivate

them, and subdue whatever is opposed to them. And always the effect of indulging in pride, or any carnality, is a bedimning of this glorious inner eye. Wherefore, if a man would see God truly and constantly, and would obtain that Divine converse which it is his duty to obtain ; he must abstain from every carnal indulgence. There is no other way.

20. With respect to diet : as the choice is very great, so each person must be his own chooser. It is said to no one, Take less than your nature really requires : but it is said, Take such means as shall enable you to know when you really have had enough. Now the only way to do this, is to live on diet with little variety in it :—variety, to some extent, there must be, but never great. For the young, who are upbuilding their constitutions, a very nutritive daily scale of diet may be this : one or two eggs (without salt, and merely boiled), two basons of milk, sufficient bread, —and water, if required. But this is sumptuous fare, and adults may thrive on a much less nutritive scale than that. Rice, made into a pudding (without sweetening, or other enrichment) baked in quantity, and eaten always cold ; with bread, and milk, or water, is another capital provision. Other scales, in endless variety, experience and idiosyncrasy will establish : but those dishes must always be chosen, which have the least intrinsic temptation to appetite in them, and which require least cooking. And it may be as well to hint, that he who thinks a scale larger than one of only four or five articles of food is ever necessary, may depend upon it, he is deceiving himself. They who are wise and of discerning heart, will not do so, but will find themselves better in health of all kinds, for their abstinence ; stronger, livelier, holier, peacefuller ; more and more illumed by the Heavenly rays. I tell you, dear friend, if you think you are justified in using a scale of much variety, it is your own carnal want-nature you are developing and indulging, instead of resolving to crucify and crucify it. And I recommend to the Christian always to observe this rule, that the question need never be asked, What am I to have for dinner ? For what we shall eat or drink ought always to be a matter of no forethought or concern.

21. And it may be useful to state, that, at first, you will be apt to be deluded into a notion that your system needs more than

it really does, from the circumstance that the stomach is strained, and becomes uncomfortable, if the usual bulk of matter is withheld, though it never digested above half of that which was supplied it. All that can be said is, Do not entirely trust to your want-sensations at the first: persevere, even in this painful self-denial; and as your reward, I promise you, that gnawing you feel will by and by trouble you no more. Some beginners, too, complain of a "sinking sensation," whenever the accustomed indulgence is withheld. This is an infallible sign that self-indulgence has injured their frame. They who drink no stimulants, feel no inconvenience from a casual delay, even of several hours, except a gentle and not a harrassing hunger and thirst: but with all who are wont to drink wine, spirits, coffee, or tea, the system, in time, gets into such a morbid state, that a delay of a few minutes only, makes them irritable and anxious, and gives them the aforesaid '*sinking*' feel. Let such know, that they are bound to prefer health to continuance in disease, and that they must cure themselves, whatever it costs them.—Yet I recommend no one to change suddenly from an inordinate to an abstinent regimen. People in middle life must work gradually, with time and caution; but younger people may change more rapidly.

22. "Our simple life wants little, and true taste
Hires not the pale drudge luxury, to waste
The scene it would adorn: and *therefore*, still
Nature with all her children, haunts the hill."

For few things more dispossess the landscape and exorcise the sweet poesies of Nature, and rob the walk in the fields or woods of its beauty and glory, than the animalization we suffer through our sensual diet. Then the fawns peep, the nymphs sing, the hamadryads dance, and the fairies freak no more. And if a man would have Nature retain these, her children,—have them continue to haunt the hill, as they did in the days of his youth,—he must himself continue, from his youth up, to shun all excitement and perturbation, and to live simply and truly.

23. It is nowhere said, we are to deny ourselves all sensuous pleasures; it is sensuality, not sense, that we are to smother. The effect of abstaining from sensual delights, is the regaining of

sensuous ones, both of the external, as well as internal senses :—
the fixing and making uneven

“ The glory and the freshness of the dream.”

And it would be a very great mistake to suppose, that when we denounce the carnal faculties, we are denouncing them entirely, as if they were of no use or value. Indeed they are of the highest value, when perfectly subjected to the Heavenly world : nor could we by any means do without them. Paul, indeed, says, the carnal mind is not subject to the law of God, *neither, indeed, can be* ; but in this sentiment Paul is wrong.—Look at self-esteem, for instance. Nothing is more odious and hurtful, than that pride which is not perfectly subjected to the Celestial powers : but who is there that knows not, that there never yet was a great good man, who had not a high reverence for his individual rights and liberties, and a noble sense of the importance and value of that which it was given him to be and do ? It is true, Jesus says, “ *Learn of me, for I am meek and lowly of heart.*” but only reflect, what a noble and majestic and self-dignified soul that must have been, which could give utterance to such words ! And how different from the mock-modesty of many professing Christians now, who go about spitting upon themselves in the eyes of others, and feel never the glorious dignity and grandeur of their position as inheritors of the Divine Human nature. Look again at combativeness and firmness : the attributes of tigers and bulls, and among the basest of all human passions and feelings. But when subjected to Spirit, see how useful, beautiful, necessary they are. Without these, how could the prophet and the reformer stand up and be a rock to a raging sea, and have boldness and strength enough to declare the truth, when he knows that by so doing he is to make all men his enemies, and his name to be a byword and a hissing ? The love of approbation, like all the other carnal feelings, is a lawful and a beautiful thing, when under Spirit-law, and hence the high value we set on the smile of the beautiful and good : but the moment that this feeling becomes *a motive power*, and that we do *anything* from a desire of applause, then we sin, and grievously.—And so

with all the faculties, which, in their abuse and riot against Heaven, we call the carnal Seas: there is an abuse of them, and a use too. Thus, with respect to gustativeness: to abstain literally from pleasant food is wellnigh impossible, because, by refraining from delicious and sensual meats, we obtain a fine relish for brown bread and water, and it is pleasant to us. So it is with all the senses: sight, hearing, feeling, as well as taste. By refraining from over-exciting them, they preserve that delicate perception and sensibility to impression, which childhood otherwise alone enjoys. When the strings are pulled rudely, and made to vibrate to rough enjoyments, they lose their fine tension, and will not answer to light and soft touches; but if we refrain from deranging them, and foster their susceptibility to impression by shunning all gross vibrations, they will keep, and even recover after it is lost, that beautiful and delicate impressibility. He who runs after fine shows, masquerades, races, balls, hot missionary meetings, or any exciting thing, and concerns himself much with political anxieties; he who feeds sensually,—smokes, drinks strong drink,—shall not see Nature well, nor hear well anything that Nature, any that God says. Sensuous pleasures are not wasting; they take nothing from us,—unlike sensualities, which ever corrode the soul. Sensuous delights are given to be a blessing and comfort to us: but woe unto us, if we prefer the sensual to these. Whatever tends to blunt and impair these fine appreciations, to dispossess Nature, untenant the woods, dis-haunt the fields, and make us deaf and blind to simple and cheap pleasures, does us a real injury, and must most carefully be avoided.

24. What beautiful lives, what happy homes might we not have, my friends, were this wretched hunting after sensual pleasures done away! It must be said freely, we have cast out the best poesies of life, through our cursed sensualism. And it must be repeated and repeated, that it is of no use to complain, that our everyday life is prosaic, while ourselves are wantonly making it so. Life, to the most, has become a matter of mere eating, drinking, sleeping, scraping: and then, having brought ourselves thus low, we call Nature hard names, and are sorry the world is so trumpery. In thickening the walls of our dwellings we spend our years: and, having succeeded in making them dense, be-

clouded, so as to be impermeable to the glories that would stream in through them, we exclaim against the poverty of our state, and sigh over the "clouds of glory" we trailed behind us in infancy, but which have now "faded into the light of common day."

25. All flesh is not delicious to the taste of all; and, therefore, though we do say, if meat be delicious to you, and *excite* appetite, then you must forego it: we do not give this as the reason for abolishing the use of meat altogether. I have already hinted, that, for the sake of the butchers, we are bound to do something; but the great argument for the disuse of all animal flesh for food, is to be found in the injustice to woman which it occasions. I cannot but look with the utmost commiseration on the wives of those who form the most numerous of the middle classes, when I consider how much of that time which should be spent in intellectual and Divine progressions,—aye, and in physical exercises in the open air,—is lost to them, owing, in great part, to our present indulgence of the want-nature.—My sisters! could we but abolish this abomination of cooking, how much healthier, nobler, intellectualler, happier would ye become!—For the wife of an artizan or tradesman to walk in the open air, and enjoy herself in the fields and lanes; and to cultivate any science or literary pursuit; is, at the present day, quite the exception to the rule. We are not enough in the fresh air, my friends; we shut our windows, and closet ourselves up, and do not dream what wealth we are losing by the immurement. Every man, woman, and child, I say, that has the opportunity, ought to be out taking exercise, at least two hours daily. I cannot add impressiveness enough to my expression of this fundamental necessity and duty. And then, think of Terrene studies, and all those fine and noble enjoyments and participations, which our sensualism deprives our wives and mothers of. Woman will never attain that dignity and consideration which is her due, until household cooking, as a system, is abolished. And I say, every true woman, who really wishes the emancipation of her sex from its present debased condition, is imperatively called upon, where possible, to adopt a true Christian scale.

26. And I wish every man and woman to reflect, how much

more money they might give to the poor, to new institutions, baths for the people, and means of aiding and lifting the race,—could they but forsake their destructive sensualities. Surely I need not add another word to enforce this claim! Then look at the happy sovereignty over circumstances the suppression of WANT gives us. Dual, wantful souls, are the creatures of circumstances; but circumstances are indifferent to him who is under Spirit-law. All wantful people are slaves to their meats and drinks;—to beef, and tobacco, and wine, and ale, they cringe and bow;

“THINGS are in the saddle,
And ride mankind;”

and it is only by reducing our Want-nature that we become partakers of that full liberty wherewith Christ makes free. A man may, indeed, laugh at circumstances, when his wants are bounded by

“A scrip, with a mere crust supplied,
And water from the spring.”—

No; I would not lose this blessed independency for all the delicacies in the world!

27. You must reduce, you must reduce your wants, dear friends; for only by so doing can you obtain and maintain the perfect peace of God. The reason why the people run after excitements, and require so many outward appliances, is, that they have dislocated themselves from the Innermost or Highest law: and the acceptance of multifarious *wants*, in place of the One Thing *needful*, is the cause of all their dissatisfaction and unhappiness. He who is intimately at one with Spirit, will need very few outward conditions and means; and the more his inward need is supplied by that union, the fewer will his outward wants become. But we cannot indulge our wants, and thus accept finite supplies, without ceasing to be perfectly at one with the infinite Supplier; and hence, the more wantful we are, the less shall we be able to submit to the Divine Voice, and the more shall we experience dissatisfaction and uneasiness. “The more men separate from internal authority,” says the apostle Greaves, “the more wantful they become; and then enter into all unitive.

engagements to supply the constitutional wants thus generated. The more need of inward authority man has in his constitution constitutionally, the more he resorts to association, to fill up the uneasiness which severation causes him. While man thus seeks the outward world, it is quite clear he is more disunited from his source than he ought to be, which source is, internal authority. External excitement would never be wanted, if men were not necessitated to it, by an inward uneasiness, produced all and altogether by a forgetfulness on their part of the internal authority with which they should associate. When inward relationship is disregarded, then outward excitement is sought, and bitter disappointment inevitably follows. The soul divinely associated, needs not any degree of outward excitement. Solitude is preferred to its irritating and delusive vanities; and most assuredly such a soul has the fullest supply, as well as the fewest wants."

28. I dare say it will have occurred, before this, to your mind, dear friend, that the abundance of delicacies provided for the gratification of the taste, in the varieties of fruits, and so on; is an argument for the goodness of God.—Without stopping to interpose the consideration, that it is art, and not Nature, that has provided these delicacies; apples being originally crabs, and so on: let me not hesitate to add emphatically, my '*So it is.*' For to me it is a comforting thought, that to those who have no better pleasures, these meaner ones are given. Their proper perquisite are they, and God spreads for them that table in kindness and mercy, and bids them welcome to the feast. See how tenderly, for those who will not have better gratifications, the infinite Mother provides even these, that so the poor people may not, at all events, live and die without some taste of the Creator's bounty! And though every one has his choice, and it is a grievous thing that every one chooses not the higher: yet in default of so doing, I recognize it as a beautiful and kind dispensation, that to such are furnished these inferior pleasures.

29. But you must not tell me, dear friend, that of all these "God's good creatures," God's own children are to partake. Of such they have no need. They must, on the contrary, fight against these sensualities: they must refrain from all carnal in-

dulgences. These luxuries were made for those who have nothing better, and it is very wrong to say that they are for all. Unless there were such opportunities of self-indulgence there could be no church militant; for how can we fight, if there be no foes? The whole system and existence of free-will and accountability hangs on the possibility of choice; and we could have no choice, if there were no two things to choose.—To the dual, or Natural men, these Soulic pleasures belong, and it were wrong to attempt to deprive them of them. All such *may* eat and drink, and enjoy the good they can so obtain: it is the gift of God. But let us be sure, that no one can be a truly *exalted* Christian, who delights himself in sensualisms; because the carnal mind is enmity with God.

30. This is the law of PSYCHICAL POLARITY. The Zion and carnal spheres of Man are the two contrary poles of his nature. They are perpetual foes. The one cannot increase, but by the decrease of the other. And for the one, the other always pays. So that it is not possible to become great in the kingdom of Heaven, without becoming little in the kingdom of the Seas.

31. Or you may, if you please, call this law, THE LAW OF THE FLAMING SWORD. When Man and Woman were driven from the Garden of God, says the beautiful old fiction, "God placed in the East of the Garden, CHERUBIM, and a *Flaming Sword, which turned every way, to keep the way to the Tree of Life.*" Now there is no other way to the Tree of Heaven, except this way of the Sword, which is identical with the great Atonement [v, i, 17]. "*I am the way,*" said Jesus: and there is but this one way of access to God. This Sword, this law of psychical polarity, is the New Covenant of Christ's Blood, and it must be subscribed to by every Christian. It is this Weapon of the Cross that Isaiah alludes to, when he says, *The Lord, with His great and strong SWORD, shall punish Leviathan, the crooked Serpent, and slay the Dragon that is in the Sea.* And in the possibility of increasing in the Kingdom of Heaven, by diminishing in the Kingdom of the Seas, lies the sole redemption of the race.—Judge then of the deep, the fearful error he is guilty of, who pretends to have an interest in the Blood of Christ, and yet continues to indulge

his carnal appetites, his sensual propensities!—O blessed Jesus! how long will the world, which takes Thy name so in vain, be ignorant of Thee?

32. If we choose carnal pleasures above intellectual, we sin: if intellectual before Mystical, still we sin. Our pleasures should be first, Heavenly; second, Earthly; last, Marine. But whatever they be, in them there must be no strong excitement. Whatever excites strongly, is injurious: take that as a universal verity. Because every excitement, if not overtly, then covertly, must have its compensative depression: every species of mental intoxication, must be paid for by mental somnolency or discomfort. If you will indulge in excitements, you do not do it gratis: some capacity you have lost, by the very act of enjoying finer and simpler pleasures: of enjoying true life, and infusing true poesy,—not mere romance,—into its common duties.—Every time our passions become aroused, our feelings violently emoved, we lose capacity for making all moments good and sterling. For whatever intensity you heap upon one hour, must be taken from other hours; and the consequence of frequenting balls, hot prayer-meetings, races, wine-parties, and exciting eloquential displays, letting yourself be excited by them, is a loss of ability to enjoy plain moments, and a communication of insipidity to solitary chambers and every-day duties. How far this is from true happiness, I leave you to judge. “*To fill the hour, that is happiness: to fill the hour, and leave no crevice for a repentance or an approval.*” And it must be affirmed, that every day, every hour, no matter where or with whom, ought to be, and might be enjoyable and enjoyed. But if we hurry on the wheels of life, and crowd that *zoenergia* into an hour which should have served a whole day; by and by we shall find a deficit, and then must either make a fresh demand on the fountain, and so run in debt still further; or consent to pay at once, and drag on the hours in weary inanity, or sloth, or pain, till the debt is solved. Always the day of reckoning comes. Because; if we take excitement, we take it not from another, but from our own stock: that stock from which alone we shall have to supply ourselves while we live. The strictest compensation is always exacted; and however

a man may think to cheat the Universe, and gain gratis, he will not do it, he is fast by the leg, and must liquidate the debt. Nature has him very safe in her world-prison:—*and verily, verily I say unto you, he shall by no means get out thence, until he has paid the uttermost farthing.*

33. It has been already hinted, that the Cherubim may be significative of Eden, the Altar of God; the four Living Ones, being the four provinces, or horns. Behold then, *in the midst of the Thronic faculties, and round about the Throne, four Living Ones, —FULL OF EYES BEFORE AND BEHIND.* These are the omniscient Eyes that watch over the rights of compensation. For indeed the whole Universe is vitally concerned in the maintenance of these laws: and it never misses to take note of each call made on them. The poet Ezekiel alludes to the same fact still more impressively than John; when he says, speaking of the Cherubim, —*as for their rings, they were so high that they were dreadful; and their rings were FULL OF EYES ROUND ABOUT THEM FOUR.*” And afterwards he says,—“*their whole bodies,*”—the whole composition of the world,—“*and their hands, and their wings, and their wheels, were FULL OF EYES.*” These Eyes, then, will see the Universe righted: let no sin go unpunished, no profit be unpaid for, no advantage stolen, against the laws of compensation. For not only do they SEE every tried violation of their laws, but they can AVENGE it too; for “*there appears in the Cherubim the form of a man’s HAND under their wings.*”

34. The grand aim of the Christian life, is the governing of moods, and the infusing of goodness and true vitality into them all. What have I gained by yesterday’s over-happiness, since to-day I must be dull, and can scarce crawl about with any satisfaction? What I want is, to have every minute sound and good: and it is poor policy to make to-day rotten, through yesterday’s over-delicious ripeness. If I take wine, I do gain something for the time being; gain vigour, and energy, and liveliness: but what avails this, when presently I must compensate, by just so much deficit as will pay the debt? The vigour I enjoyed was not taken out of the wine; but it was taken by the wine, out of my constitution:—so that the exciter to whom I felt so grateful for his benefactions, has been presenting me with—*my own money*

all the while!—taking it out of the pocket of my future, to put it in my hand now. Thus it is with all excitements, no matter what their nature: balls, concerts, races, novels, exciting public meetings, whether for prayer or politics,—all have this fatal objection with the wise, that they spend to-morrow's supplies to-day.

35. With respect to mood, there is a certain level of life, a certain fund of happiness for every day; and this level will assert itself, so that if you heap up on any hour more than belongs to it, what you intensate on one point must be taken from some other point: if you ascend in one part, you must descend in an equal degree in another part, to compensate for the ascension. But this level differs much in different persons; and in the same person at different times. Labour is the only means that I know of to heighten this level: by labour meaning the just exercise of the faculties. For it is health that determines the height of the level: and there cannot be health without labour. Labour is growth, and wealth. What we work for, is ours; house or land, muscle or faculty, intellect or kingdom of Heaven:—if we do honest labour for it, it is ours to have and to hold; or, if not, then there is no other purchase-money. And as labour is health, which is the only true wealth: therefore, the idle man or woman is a monster, a suspicious person, an Unchristian. And thus labour is that in which we should all lovingly engage.—But labour is not always growth above a certain standard: it often pays itself by keeping us where we are,—when, without it, we should have sunk to a lower level. And remember; it is impossible to buy happiness of an excited, inflamed kind, by any labour. Nothing but depression, or sloth, or ill-humour, can result from such. The highest level of life attainable by the most glorious of the archangels, never transcended calm, quiet, useful peacefulness.

36. Look at the law of compensation as it bears upon property. Health is the only wealth: and every acquisition must be tested by this touchstone, to see if it be an acquisition; for if it add not to our HEALTH, it adds NOTHING to us. And herein lies the remedy against mammon-hunting: for a poor man may be thoroughly healthy, and a rich man can be no more. Nay, un-

less he deal very warily with his money, he will be made incalculably poor : for directly the desire of wealth perturbs the mind, Nature begins to take out her compensations, and forthwith you lose and lose. I tell you of a truth, he who lets thirst for money, or fame, or any outside acquisition, abide in his soul, is already far from the kingdom of Heaven.

37. By looking at the laws of compensation, we read the philosophy of gifts. Something comes to me from somebody, and I am pleased with it. Then it behoves me to inquire, what it is in the gift that pleases me. Because, for this pleasure I am receiving, I shall have to PAY. If the pleasure be Heavenly, I must purchase it by losing capacity for enjoying pleasures of the Seas. If it be a selfish pleasure, then I must pay for it with the fine gold of Heaven,—according to the law of the Sword. And all other pleasures must be purchased by labour. But I would not have you overlook, that there are both *selfish*, and *selfic* pleasures: just as there are *sensual*, and *sensuous*: the latter being good, and the former not. And this shews us how we must deal with all gratifications. When I feel any selfish pleasure, then straightway, by the laws of compensation, I begin to lose. Let me remember the great Sword. Only by relinquishing and rising above selfishness, can I climb into Heaven. If I do enter the garden, it must be by availing myself of that mighty Weapon, which keeps the way to the Tree of Life.

38. I went just now to see her whom my soul loveth, and she gave me a flower. What was it sent that sweet thrill through me? And what is it makes me now lay out the beautiful corpse so carefully between these sheets of paper, for its long preservation? Why are *other* flowers of the kind so comparatively worthless, and *this* so dearly prized?—Ah, it was the gesture, the beaming of the eyes, and the gentle and tender curving of the lip, that made the gift so precious to me.—What! did it not say that *I* was loved?—that that dear saint was loving *me*? This is a pleasure that refines and lifts the mind, and is therefore wealth and health to me. But how poor in comparison,—yea, how altogether worthless, was that haunch of venison, that volume of Byron, or Moore, you gave me!—The flower of my love's, though not marketably worth a farthing, infused hope into

my soul, made the Universe more significant to me, gave me a new ardour in my efforts to become worthy of entering into all relations with that noble girl, to be through life a greater blessing to her: and surely, I am thereby incalculably richer than before. But as for these other things,—what can they do for me?

39. A consideration of the laws of compensation, teaches us that we cannot impoverish ourselves by refusing to acquire, or giving where there is need. The Christian of a great soul, looks on money with the eye of a king. ‘You are my dish-washer and scullion: aspire not, I beseech you, to my table and bed! You may, O wealth, come into and go out of my hand: but into my heart, never! By keeping you selfishly, I asphyxiate the regalities of my soul; but by holding you loosely, and at a distance, I have leave to breathe freely; and by doing good with you, my soul I replenish and enlarge.’

40. The true nobleman also shews his nobleness in the ease with which he takes, as well as imparts benefactions. And here, again, see the law of circles. For the base, the selfish, are always hankering after gain, and ask for the greatest boons without a blush. But they who are of a higher mood, abhor this miserable meanness, and would sooner starve than beg, and die than take alms from their superiors. Not so the truly noble man. He has none of that proud feeling, which dubs itself a “*noble independence*.” For to live without *working* (that is, *exercising my faculties*,) is base: but so long as I do work faithfully, it matters not whether I am at the same time maintaining myself, or being maintained.—And while the wise man receives gifts nobly, and like a king, he is never profuse in his acknowledgements. This blessing belonged to him, and therefore it is his. He thanks you for your goodwill and readiness to be the vehicle of God’s gift, but he will not flatter you: nor cares he anxiously, give, or withhold you, your benefaction.

41. Sometimes it is complained of the befriended, that they are ungrateful. But let it be said at once, he who expects gratitude, is yet very far from being able to give a true gift. You are to give from higher motives, and never calculate on acknowledgement or return. The Christian bestows after a Godlike sort, to the just and to the unjust, as falls the dew or rain. The

sun, whose rays foster the whole world, must not desire for himself the bent knee or the swung censer. Bow you must; be grateful you must: but let it be most of all to the *giver's Giver*.

42. The Christian knows that he cannot lose by giving; cannot retain by keeping: cannot, except by labour or idleness, become really richer or poorer. And, therefore, what he must keep for to-morrow, he keeps; what he must spend, he spends: but what he needs not, except selfishly, that he gives away. He ridicules the idea of *losing* by what he *really* bestows. LOSE? *How can he?* He is emptying his purse, indeed, but he is replenishing his soul. He is the richer by every penny he so disposes of.—And I will tell you what true almsgiving is. For I scarce call it charity to give to the lazy beggar in the streets, or to any who will not work, if they can do without work, such as it is proper they should perform. But to put your washing out, and pay a poor person well for it: to have your linen made up by those who are starving for want of employment,—when you might have these things done cheaper at home; to buy at the poor man's shop, when you might buy cheaper elsewhere:—that is charity. And I will tell you what is cruelty. To make millinery and fancy-work for yourself or the bazaar, when poor girls are starving around you, who could well learn to do the same: to bargain with a poor man for the lowest wages, instead of sooner giving him more than he could get elsewhere,—that is cruelty.—And I should say, no man, who is a true Man, and not a selfish animal, will allow *her*, who has the fullest right to every intellectual developement, if she be capable of such, to be wasting her time in household drudgery, when he might afford to enfranchise her.

43. And now let me once more impress on you the need there is of looking well to the Flaming Sword, the Atonement of the Cross, if you would truly enter the Garden of God. Learn also to shun all perturbations, nor forestall your supplies, nor mortgage to-morrow's goods to-day. Look well to your pleasures, how it is you earn them; and ponder that saying of William Shakspeare's,

“ Pain pays the income of each precious thing.”

And remember also that the carnal mind is at enmity with God:

and resolve, that let others do as they will, you will shun these pernicious sensualities, and serve God. If any ridicule you for your abstinence—and ridicule you they will: take it well of them, and grow not angry with them, nor argue at all; because their argument is good for their situation, as yours is for yours. So long as the man who objects is what he is, it is right and proper for him to eat sensually: it is to him the gift of God. “*He MAY eat, he MAY drink, FOR TO-MORROW HE DIES.*”

44. It is a very common mistake to think that religion consists in excitement: that the worship of Spirit is an exciting work; and not a calm, gentle, softly-loving emotion. But patent, or free religion, consists in a sweet, quiet frame of mind, accompanied with warm and kind gushes of adoration, and hope, and the tender conscience, and the loving heart. Then God sits upon His Throne, the place where His honor dwelleth. Then all is peaceful enjoyment: subdued rapture: high humble aspiration: a breathing in prayer; a pressing onward toward the mark; a vision of Him Who is to sin invisible. God comes never beneficially to the soul in the tornadoes of hot excitement; but as a holy presence comes He, a sweet and gentle smile, a soft breath with fanning wings, a low rich melody, a stream of sweet influence sparkling with odours. Great and strong winds rend the mountains, and break in pieces the rocks;—*but the Lord is not in the wind.* And after the wind, an earthquake;—*but the Lord is not in the earthquake.* And after the earthquake, a fire;—*but the Lord is not in the fire.* And after the fire, *a still small Voice.*—O blessed, quiet little Voice, the Lord, the God of Glory, is in thee!

45. Pure free religion, that which is followed by few glooms and depressions, and runs never into debt with the Universe, is always a flower that grows in the way of peace.—Not in the way of excitement, not in atmospheres of unhealthy heats can its roots strike, its petals open: it will grow nowhere but in the quiet of its native vale. The true healthy religious affections do not jump upwards convulsively towards God; but grow very inaudibly and without self-observation, as from its seed the flower silently ascends into the air. The truly and wholesomely inspired man, shrieks not out furiously his repentance and

Heavenly ardours; has no hysterics: does not rant, and stamp, and mutter, and rave: and shuns alike the torrid and the frigid. There is always superstition and drunkenness in a religion that so transgresses.

46. Spirituality is twofold: (1) latent; and (2) patent, or free. The first is the root; the second the flower. Free religion is the enjoyment of a certain frame of mind. But that piety which we call latent, lies in the effort to preserve the frame, and to oppose all things that oppose it. It is a grievous mistake to think that all Spirituality consists in the consciousness thereof: for this consciousness is merely the beautiful blossoming of a plant whose real virtue lies hid in the sterling root below. When therefore you feel hard and cold, and dead to Spiritual joys, do not despair of your condition; you must remember, constant peace and joy, can only consist in constant health: and in the present artificial state of things, this health is impossible. Some never take hard out-door exercise: how can they hope to be healthy?—Some seldom cleanse the whole skin: how can they expect to be healthy?—Some load the stomach with stimulating food, and drink exciting drinks: how can they think of being healthy?—And some frequent excitement-places, and read exciting books, and suffer their minds to be anxious and careful: and what right have they to expect to be healthy? We must return, we must return, my friends, to natural and simple conditions of existence, and then we may look for perfect health. For my own part, I have often felt dull and dead; but after a long walk, or a hard row in a boat, or anything that exercised my bodily powers, I have found myself well again. And therefore, I do not waste time in repining that I cannot always feel the surpassing peace of God: but I remember, that it is not in patent, but in latent piety that the root of the matter lies: and that *labour*, and not *enjoyment*, is the great necessity of my nature. And thus, if I cannot pray, perhaps I can write: or if not, then I can read, or take muscular exercise. Remember, God will not smile on an idle child. Do not stand there despairingly, because you feel lumpish and dull, but work, man! work away, at the spade, the oar, the art, the science, the study which you ought to practise.—NO WORK, NO CHRISTIAN.

47. In the Life-to-come, we shall be free from all Heaven-eclipses. *The gates of the city shall not be shut at all by day*, as they are now : they are often and often shut quite close, so that we cannot glimpse the Divine presence :—*And there shall be no night there* : none of these fitful depressions and alternations !—It is said of those whose robes are made white in the Blood of the Lamb, that *they are before the Throne of God day and night in His Temple*.—Not by day only : not when enjoying patent religion only : but always, in all moods, still, as they have true latent piety, they are serving Him. For though the enjoyment of religion be gone, the principle remains.

48. Of all the things that deprive us of our Spiritual health, the most destructive are the delights of sensuality. And, unfortunately, the true philosophy of religion is so little understood, that that man is thought mad, who thinks it needful to oppose all sensualism, and denounce miscellaneous and gross eating and drinking, and excitement-seeking, as noxious to the soul. It is no wonder we have such frequent darknesses and glooms, when we think we are only called on to fight against a portion of the devil. We might enjoy much more the light of God's face than ever we do, only that when some pleasure is due to us, by the laws of compensation,—instead of taking it out in the Divine, we enjoy it in the sensual sphere ; and so our souls remain in darkness.

49. By the law of the Flaming Sword, there is this comfort to the disciple : that every temptation faithfully baffled, makes its successor's discomfiture the easier. For by staying an evil desire, suppressing an evil thought, we not only kill one enemy, but we add one at the same time to the number of our friends. Every good emotion that passes through the mind, makes it easier for another good one to follow : and harder for a bad one. And *vice versa*. And, therefore, of all shocking and atrocious things, that unwise mesmeric manipulation is one of the worst, which scruples not to excite miscellaneously the evil organs of the brain,—such as love of approbation, or combativeness, or destructiveness, or pride. It is to me a most mournful sight, to see an ignorant man doing the soul of his victim a deep and lasting injury, for the sake of gratifying the curiosity of an audience.—

And I would strongly suggest, that in mesmerism, there lies a means of education for the ill-born, of the greatest value: as by exciting, and thus helping to develop the organs which are injuriously defective in the patient's character, we may do much to repair congenital deficiencies.

50. There are certain customs and observances, which are thought by the Babylonians to be inseparably connected with the internal Love of God;—about which much misapprehension prevails. And first, there is public worship of God,—a beautiful and precious institution, and one which cannot yet by any means be dispensed with.—But when this observance is set up as a *duty*, then we must ever protest against it. Do not suppose a man cannot be devouter than the devoutest Babylonian, and yet never set foot in a church or chapel. For it is no more binding to go to public worship, than it is to eat pancakes on Shrove-Tuesday. For my own part, I have latterly for the most part stayed away. The preachers tell me nothing that I have not heard before, and many things which are unhealthy and untrue. And in the hot assembly I find much less profit than in the open refreshing air. I go out into the fields, and the grey evening is with me there. The silence stands still like a mysterious, awe-struck priest, and seems to be perspiring at every pore with the intensity of his listening, so that all the grass glisters with dew. The twilight is vegetating around me, and more and more densely its invisible tendrils twine about me, and hem me in. I see the sun, slowly rolling off the edge of the world, and a dying glory boils up from that fire-globe, and laves the sky above with its billows of soft-moving splendours. I see the trees, standing with bowed heads and folded arms, as in silent worship,—or tossing their arms to heaven, like aged Druids, with wild dishevelled air, imploring the blessing of the sacred gods. At my feet, the little flowers look up, with quiet faces, and seem to smile a prayer at the departing skies. Then around me beat the wings of innumerable armies of little winds, which with their tender feathers soothe and lift my cheek and hair.—However hard-hearted and uncouth I may have felt before, *now* I melt; *now* I become alive to the Divine presence; the great Soul around me acts upon the soul within me, till it brings it into sensible union with

Nature, and so with God;—and I feel my life welling up within me, and streaming down every silken nerve. The light of life, which just now existed in me in sparse and broken rays, those even diluted to a twilight,—now casts off its drowsy adulterations, and gathers into a focus to warm and burn. Piety flows in upon me; for all Nature cries audibly, ‘SPRING UP, O WELL!’ My Spirituality is restored to consciousness, it leaps up, it stands erect, it is a Man! No longer the same phlegmatic being whom nothing could move, I feel the pulse of the Universe throbbing around me, and my own beats time to it. I am become a living vessel of Love and Adoration.—Would you have me relinquish this house of prayer, dear friends, for a church or chapel?

51. I know the old strife very well between the form and the soul. Nor may I, in asserting the *signification*, forget that the *symbol* has its necessity too. But when an old form becomes mischievous,—that right of baptism, to wit, which is now a Shibboleth of distinction and difference, a Babylonish stumbling-block and stone of offence, splitting the outward Christendom into sects and schisms, is it not time such symbol were done away? Yet baptise, yea, and eat supper together, if you choose; but remember, a man may be a much greater Christian than you, and yet reject these symbols.

52. The custom of Sabbath-observance is one which has become so important in the eyes of superstitious Babylon, that it is considered of equal obligation with the duty of refraining from theft, and other offences against real morality: insomuch that it is said, a man is no Christian who does not observe the Sabbath. I should much like to know, whence the English Babylonians derive authority for such a creed? Because, I am quite sure it is not to be found in the bible.—True enough, there is a commandment in the Old-testament, to *remember the Sabbath-day to keep it holy*. But then this command was to the Jews, and is no more binding upon Christians, than the injunction to keep the jubilee, or circumcise males on the eighth day. For if you say, the decalogue is still in force: let us look at this Sabbath-day commandment, and see how it bears upon you. And thus let us ask you, whether you indeed do *no* work on this day,—you, nor your son, your daughter, your man-servant, or maid-servant,

your cattle, or the stranger within your gates? Of course, then, though in the depth of winter, your maid-servant never makes or mends you a fire on Sundays, much less prepares your breakfast or dinner, or cleans your platter. Of course, also, you never *ride* to church,—since, by your own law, this would be wicked and atrocious. Do you demur?—Nay: but either the commandment is binding, or it is not: and if binding, then every Sunday you are a wicked Sabbath-breaker.

53. Two pleas are still left you. You may say, the New-testament enjoins this custom: or you may plead that it is binding, because it has been the tradition or custom of the church. If you take the latter plea, O Protestant Babylonian! then at once you let in the Pope upon you; for *your* only stand against him is the plea that the Bible is the sole rule of the church. If you take the former, you will have set yourself a task: for I tell you at once, that in all the New-testament I cannot find a single hint that this custom was to be kept up, under the “new dispensation.” Nay, there are plain assertions of the very opposite: for Jesus himself, as his biographers testify, was a Sabbath-breaker, and did plainly declare, in words that ought to be for ever rung in your ears, **THE SABBATH WAS MADE FOR MAN, AND NOT MAN FOR THE SABBATH.**

54. I am not saying one word against the *utility* of the Sabbath: it is a most valuable institution;—I am only saying that its observance must never be confounded with *moral duty*. The principle on which the Sabbath should be kept is this: rest should be given to all the faculties that are usually most exercised; and exercise to all that are usually deprived of means of developement. It is a great mistake to think that we have a right to be lazy on Sundays. No man has a right to excuse himself from working, on this, or any other day;—but then, bear in mind, that **WORK** means *the exercise of our faculties*: so that walking is work, and reading, and singing, and dancing, and boating, and preaching, and talking, and praying. And the golden use of the Sabbath, and its only value, lies in its giving opportunity of developing and exercising powers which our regular occupations do not provide for. Thus, they who are kept indoors in the weekday, should use the Sabbath as a day of exercise in the

open air. The physically laborious should devote this day to mental labour; and the mentally, to physical. People whose social sympathies are cramped usually, should on Sunday cultivate them especially, by visiting and working with their friends. It is also a beautiful and useful thing to go to church or chapel, and listen to the practical discourses of men who can *really* tell you what will be instructive to you.—In short, the aim of all should be, to free all the faculties by help of this blessed day, and symmetrically to develop the whole psychical and physical man.

55. And therefore, I have a scruple of conscience at doing any unnecessary thing, which may deprive a fellow-being of the Sabbath. I do not like to cross ferries, ride, or send letters by post on this day, without a sufficient reason. And though, after all, trains ought to run, and letters to travel, on this as on other days; it should be managed by supernumeraries, so as to allow the *usual* clerks and drivers to be at large. And though every one should have utmost liberty of *conscience*, I would have, in general, a restriction on Sunday trade by law, not as a *religious observance*, but as a *civil expediency*.

§ iij. EXTERNAL PERCEPTIVE LOVE.

1. I have said that Love of God is of two kinds. And as heretofore, in this chapter on Love, I have been treating of the first, or internal kind : viz, the Love of Truth, Power, Beauty, Light, Life, Goodness, and Love, as perceived immediately by the internal Spiritual senses : so now I come to consider the second, or external kind ; which may be defined—the Love of Mystical Truth, Power, Beauty, Light, Life, Goodness, and Love, as apprehended by the internal senses, through the medium of the external. In its wider sense, however, it means the love of the whole knowable Universe ;—a love both intellectual and spiritual. Thus, the poet, in loving Nature, loves God ; yet unless he love Man more than Nature,—the fourth province more than the former three,—he is not a *true* partaker of this external perceptive Love of the Deity.

2. More restrictedly, external perceptive Love of God, consists in a seeing, desiring, and affectionating Spirit, in the looks, gestures, words, and actions of the godly. We love, not so much them, as God in them. Nor is this a figure of speech. For it is most true, no man hath seen God at any time : for before the man can see God, he must have become God ; he must be a par-

taker of the Divine nature. Hence Jesus, the representative of true Manhood, declared that no man could go to the Father, but through the Son: no man can ascend to God, but through true Manhood:—and hence, whoever truly loves God, must BE already the Divine Being: and is a new incarnation of the Deity.

3. This consideration will induct us into that which Jesus meant, when he took as his favorite title, the SON OF MAN. This was giving Himself the highest of all titles. It was making Himself equal with God. For the only circumstance that distinguishes the converted from the impenitent,—the fourth province of Eden from the third,—the dual from the triune soul,—is the possession of the Godhead. So that to say, '*I am the Son of MAN,*' is the same as to say, '*I am the Son of GOD.*'—Now, too, we may see the real meaning of these words of Jesus: *Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.* For in every disciple Jesus IS: not metaphorically, but actually: God lives and reigns THERE. The poorest, nakedest mortal, if he be truly a MAN, is God. Earth will cavil at these sayings; but they are written, and shall be read in Heaven. With the profoundest reverence for the high Name, do I speak: it is not that I would think less reverently of God than others, but more reverently of Man. **WHATSOEVER YOU DO TO A GODLY MAN, YOU DO TO THE INCARNATE DEITY.**

4. And therefore; in loving true Women and Men, if I love them because of their piety, I am, in fact, loving God. This is a right and proper mode of worshipping the Deity. In the intrepid assertion of truth, the victory over temptation, the giving up of worldly good for the kingdom of Heaven's sake, the heroic self-denial, the humble self-abnegation, the forgiveness of injuries, and the manifestations of true love in others, I am to behold and adore the Deity.

5. Now if any man would know whether he do yet universally love his God; let him ask himself whether the sight of Nature's beauty, [in her fields, streams, clouds, trees, birds, give him, or not, a sense of glory? Or, more especially, when he

sees little children hand in hand, with happy faces; or a youth and maiden arm in arm, evidently in love: whether he does not feel a certain glancing upwards, an inward budding, a joyful glow of refreshing emotion?—Or let him stand by himself, solemnly, in a silent retired place, and softly shutting his eyes (his affections not being sexually fixed on any individual), pronounce slowly, first the word ‘FRIENDSHIP,’ and then ‘LOVE.’ If then he find in himself a glorying, and flush of brightness, and feel an inward soft gushing and upwelling: if his soul seem to leap within him, to spring, as it were, and to press outwards, like a bird that flaps the wires with its wings; if his heart seem on the sudden to be bathed in tenderest fragrances, and delicately to effloresce, putting out on all its surface, as it were, a profusion of holy, sweet, and ravishing flowers; O! then he may know that already he is, to some extent, instigated by Love.

6. External perceptive Love of God is the mark and measure of the internal. In what manner, then, it must be asked, are you affected by the sight and hearing of a noble, a virtuous deed? You may not understand the previous paragraph; but when you hear the love of God, and the beauty of Virtue spoken of, not from the pulpit of theory, but from the even, honest ground of practice; does then, secretly, your heart beat, your breast dilate, your eye glisten, your soul sing with irrepressible emotion? Because, if so, then you do know, of a truth, what Love of God may mean.

7. In treating more at large of the second modification of Love, it will be necessary for me to allude to the most generally interesting of its results, as connected with Marriage. And that I may do this, I must enter more diffusely upon the grounds of this union of the sexes.

8. Man, as an organized being, consists of six groups of organization: (1) Heavenly, (2) Terrene, (3) Marine, (4) animal, (5) vegetable, (6) mineral. Each of these qualities divides itself into seven elements, making a total of forty-two.

9. But the seven elements into which each group splits, are apportioned differently to the sexes, according to the following scale:—

MAN.	WOMAN.
Truth.	Truth.
Power.	Power.
Beauty.	Beauty.
Light.	Light.
Life.	Life.
Goodness.	Goodness.
Love.	Love.

A glance at the diagram will shew that the man takes the greater share of Power, Light, and Life, while the woman excels in Beauty, and Goodness, and Love. It follows, therefore, that a man by himself is not complete,—is a moiety; and to make him a whole, he must unite in all groups with woman. In this division of humanity lies the whole secret of Natural Marriage.

10. But though, according to the above specification, the instincts that make marriage desirable, and require to be fulfilled, are forty-two: in reality, the number is only thirty-six. For it is a singular fact, that, while all the elements in the last five of the six groups I have named, are divided to the real man and woman in the way shewn in the diagram;—in the first, or Divine group, there is no division. For both man and woman possess equally the whole Seven Spirits, without any sexual distinction. This fact did not escape Jesus our Lord; and to it He alluded, when He said, that “in the Life-to-come, they neither marry nor are given in marriage, *but are as the angels of God in Heaven.*” For the angels of God,—that is, Spiritual men and women,—do not *marry* (if marriage imply *sexuality*), in the Heavenly sphere. Because there is no distinction of sex in Heaven.

11. Although thus it is shewn, that the constitution of woman is on a different scale to, though with the same qualities and elements as, man's: you are not to expect to find real standard men and women everywhere. For the fact is, the sexes in real life are so mixed, that I am here a man; there a woman; in this part both; and in that, neither. This is a wise and beautiful thing, and it is the cause of that charming variety of character which gives us such pleasure in our encounters with mankind.

The evil lies in this,—that most men and women are defective, and this is very much the result of our present false system of marriage. It would not matter a jot, if, for every manly instinct I were scant of, I had a womanly one to atone for the scant: I should still be as nobly off as ever. But the mischief is, that most men have too little true manliness, and no true womanliness to make up for it,—and *vice versa*.

12. I am not all myself. Some fair being contains within herself that part of me which I lack: and to her I must look for that smaller portion of Light, Life, and Strength, and that greater portion of Beauty, Goodness, and Love, which I need to make me complete.

13. So that, in its first view, marriage goes by a law of contraries. Excess seeks defect. Little desires much, and much, little. Hence one who is a woman by a majority of her constituents, or instincts, can never desire an effeminate man: he is not the person she needs: he is negative as she is, and so they repel each other. It is positiveness she wants: positive Light, Life, Power, to answer to the same elements negative in her. These two vacua are unintelligible to each other: they are a mutual puzzle, and are in straits when brought together, for neither can constitutionally supply the other's need. But let a plenum come near, and see how vividly the vacuum will be affected!

14. On this account, the timid man can seldom ingratiate himself with women. What they want is manly boldness and confidence: how can this poor creature help them?—On the other hand, a woman who orders people about too masterly, and has a confident, consequential bearing, is always disgustful to true men: she is positive to their positive, and they are repelled. Thus on an Amazonian woman, I can, if I am a man, look with indifference, if I escape feeling abhorrence:

“But when I see her *meek*, and *kind*, and *tender*,
Heavens! how desperately do I adore
Her winning graces! To be her defender
I hotly burn: to be a Calidore,
A very Red-cross knight, a stout Leander,
Might I be loved by her like those of yore.”

This is always the manly feeling; for true men love modest and retiring women, and love them all the more for the little sweet

timidities (when not affected) which they observe.—How the boy's heart swells, as he stands beside his beloved, to think that he may some day do something to save her from peril, smooth for her the way, and by daring and strong achievement contribute to her comfort! How his eye glistens when, if only by climbing a high rock to get her a flower, he can do the least thing to add, by his braveness, to her happiness! For HER, he would beard the lions: and in his high romantic mood, frames to himself all prodigious and fanciful dangers;—as wrathful opponents, valleys perilous, terrible ones, wherefrom he is to save his gentle girl.—Or if he be less romantic, still his aspirations are equally bold: he will write a book, and compel the world to accord him fame; he will enter on this or that profession, and, by his force of character and daring conduct, rise to the first ranks, that he may raise *her* with him. But the ambitions of his maiden are of a more domestic kind.

“O! but she *will* love him truly;
He shall have a *cheerful* home;
She will order all things *duly*,
When beneath his roof they come.”

What sacrifices of personal comfort does not she long to make for him! Willing to have her peace, her sleep taken away, if so be she may in anywise comfort him. She would give her will up to his; her indulgences up to his; on him she would lean with all she has and is: and there is nothing he can demand of her, which, for his sake, to give him happiness, and convince him of her love, she will not do. The woman takes her shape and colour much from the man she loves: naturally imbibes his principles, imitates his modes of thought and activity, and with a most noble and perfect trust leans on his side; for is not he her Life, her Light, her Strength?

15. Although, in marriage, excess seeks defect; plenum, vacuum; positive, negative; there exists another law whereby like seeks like. This law presents itself under three aspects. For first, like seeks like in the Celestial group: God loves God, and can love none other,—and cannot love part of Himself, without loving the whole, because there is no sexuality in Heaven.—Then, secondly, although plenum of Love, for instance, re-

quires vacuum to correspond with it : yet woman is not a plenum of Love, nor man a vacuum : for though woman has more Love than man, she still needs much more Love to be supplied to her, before she is completed ; as a glance at the diagram [¶ 9] will shew. Thus, though Love negative needs positive Love to complete it,—it is yet *Love* that it needs, and not any other quality : so that still Love seeks Love,—or *like seeks like*.—But, thirdly, like seeks like in a diabolic way. Thus a proud man, though he could never do with a proud woman, will yet admire pride in another, when it comes not in collision with his own. And this is an ignoble selfishness, the delight consisting in seeing one's self pictured in another ; and may be called the diabolic Narcissus-love. A man who is of a noble mind, loves his children only for that much of their mother which they repeat and contain : but a selfish one will love best those of his children who repeat and contain himself.—And now mark the circularity of all things. Both ends of the chain of love, in this, approach each other : for as selfishness loves that which is like itself, so does God,—and both can love none other. Between these two poles, the sexual marriage-instincts lie, whose law is, we may say, *allopathic*,—*contraria contrariis* ;—the law of dissimilars. But each pole is under a law *homœopathic*,—*similia similibus* :—the law of similars. In other words, at the bottom of the chain, Self loves Self :—or *like loves like* :—in the middle, positive loves negative, or *like loves unlike* :—and at the summit, God loves God, or *like loves like* : and thus we come round again. *And again it is cried in our hearing,—‘ O WHEEL !’*

16. This will help us to explain how it is that I, loving poetry and all poesies, could not be satisfied with my wife, unless she loved them too. And many other circumstances there are, in which the minds of the contracting parties should be of a like turn. In all which, like desires like, and yet not selfishly : and I will tell you how. The faculties which belong to the intellect, comprise not only the lower perceptive and reflective faculties, but those also which I have elsewhere called the *Soulic Heavens* :—that is to say, the whole of the psychical organs of the brain, that are neither carnal, nor Spiritual (that is, instigated by Spirit), come under the denomination—*intellectual*. But as the

intellectual, or Soulic Heavens, by virtue of their being the same class of organs as is instincted, in the triune, or Divine man, by Spirit; come under the *homœopathic* law of love [¶ 15]; and as it is in the Soulic Heavens that the love of poetry and beauty dwells; therefore, the poetical may legally desire the poetical for their companions, and are dissatisfied with all who are not so. However, as the intellect also is inspired by the Soul,—the *allopathic* law of love [¶ 13] still may apply: thus a profound metaphysician, or a skilful logician, needs not require that his wife should be so too: whereby it is plain, that there may either be great intellectual unlikeness, or likeness between the pair, and yet the most perfect harmony and love.

17. And now I will tell you what INCEST is. All they who marry without healthy instinctive marriage-correspondency, are guilty of that foul and horrible crime. For the *true* incestuous connexion, is that between persons who are *constitutionally* within the degrees of affinity; and there is no other. He who marries one who is *intrinsically* akin to him, does, *in effect*, marry his sister, his daughter, or his mother. All pains must be taken to convince the people of this. Incest,—dark, deep, and damning, is the *crime*; and dissatisfaction in the parents; and disease, deformity, deterioration, death in the offspring, are the *penalty*.

18. The mental character of the child obeys fixed laws: as is the seed, so is the flower: as is the flower, so is the seed. Although changes may be effected in the flower by education and circumstances, the inward law is still a law, and must always be taken into the calculation. Mechanic appliance will do something for the plant, but after all, the great thing is the dynamic developing force existent in the seed. Therefore do we say, that on the perfection of the nature and marriage of the parents, hangs the perfection of the mental, as well as the bodily endowment of the child. And though *institutional* appliances will do much for the regeneration of the child, it must ever be remembered, that *constitutional* agency will do *much, much more*.

19. 'LIKE BREEDS LIKE' is the constitutional law. However, there are many disturbing influences: and the action of these is so obscure at present, that it is no wonder this law has not been till latterly suspected to exist. For though like breeds like, and

thus the children represent the aggregate of the parents' properties, divided into sexes: yet it does not follow that the result of a true marriage must always be health and perfection in the offspring, or that deficiency in the parents must inevitably effect deficiency in the children. We must remember, parents' sins are on their children even to the third and fourth generation. Apart from my own constitutional endowment, my grandfather operates *by determination* in the generation of my child. As he was well or ill-birthed, and as he lived well or ill, will be, to some extent, the good or evil birth of my offspring. Then, of course, in the birth of every child, father and mother, grandfather and grandmother, great-grandfather and great-grandmother, on both sides of the pedigree, all are concerned: it is not I and my wife alone, who are the parents of these children;—their fathers are many, their mothers many.—What insight this gives us into the wickedness of sin! If I only ruined myself by my follies, it would less signify; but alas, horror of horrors! down the iniquity goes to the third and fourth generation.

20. Though I must call this downward influence a terrible,—I must call it also a beautiful thing, for so it is. For if I have received from my parentage certain defects, or ill propensities: let me only strive to cure these, and marry a woman not so afflicted, and I do thereby not only increase my own happiness, but am also blessing my children yet unborn. *And whatever to the contrary ignorant or interested parties may say; nothing is effected in the Universe without its cause, and for the congenital properties of every child, its parents are to a vast degree accountable.*

21. Therefore do we preach the instinct-marriage, as the only one justifiable by the laws of God. Therefore, also, do we denounce the horrible sin they are guilty of, who bring themselves, or force their children, for lucre, or title, or worldly convenience, to commit, under the external sanction of the law, the incestuous abomination. And we declare that man to be a malefactor to all that is sacred in human life and in society, who effects a marriage, in himself or his offspring, [in opposition to the marriage laws. And we affirm and affirm, that the deepest sin of the race, and therefore the one by which the race most cruelly suffers,

is the uniting those for marriage ends, who are not constitutionally entitled to unite.—

“Horrible things have been in this wide world,
Prodigious mixtures, and confusions strange:”

Yes, *have been*, and *still are*; but never, never, never, will the world be regenerated, till regeneration comes to it through the gate of generation.

22. If it be asked, what token is there by which to tell whether the instincts in the pair properly correspond?—It is answered, LOVE is the token. There cannot be love without mutual relevancy; and the more perfect the love is, the more perfect the correspondency. A woman who is negative to my negative, affects me not: I come into her presence, and do not much feel it, nor will she feel mine. But when I come near one who really meets my constitutional exigency, then I am no longer dull and unconcerned: but a subtle influence streams from her towards me, and we are apt to change colour and evince other involuntary signs of the interest our constitutions mutually take. Our organisms instruct us to notice every word let fall, and use numerous ways of ascertaining whether true marriage conditions exist, not only by teaching us to talk to each other, but also to press each other's hands, gaze in each other's faces, kiss each other's lips even, to test whether there be correspondency or no. These sweet arts are continued to the end; nature always delighting to reassure herself that her instincts are fulfilled in the object of her love.

23. But beware how you are too hasty in concluding that your instincts correspond completely: for mistakes are often made, in that half-correspondencies frequently exist; as, for instance, the physical groups may tally, and yet the psychical be at odds. It behoves us, therefore, not to rest satisfied with correspondencies in part: but diligently to compare psychical instincts, as well as instincts physical, and not to trust to partial instinctive affection.

24. And now understand what we mean by the SACRED MARRIAGE. It is the correspondency of all the thirty-five *sexual* instincts, *in subjection to the kingdom of Heaven*. For not only must the sexual instincts be fulfilled by the pair for each other: but withal there must be a true recognition of the Divinity

in each other, so that in the union of the contracting parties, there may be a union of God with God.

25. No marriage is complete, unless it be performed in the Temple faculties. In other words, marriage, to be real, must be Supernatural and Supersexual, as well as Natural and sexual. For by Marriage we mean not sexual union merely, but union of the two Spiritual natures also; and unless in the pair God beholds and loves God, it is no true Marriage. However refined the connection may be by intellect, however confirmed by correlation of all sexual instincts, it is never a real perfect mingling or marriage, except it be contracted between two triune souls. Standing by the side of his intellectually and physically beloved, it seems as if the lover's whole nature were striving to lose its individuality, and to mix his existence in one cup with hers; but in vain. Ever must he feel an urgent need for a new marriage, —so incomplete, unsatisfying, is the old. Because; Soul, Body-soul, and Body, the materials of which his love is composed, all are delusions: and therefore, to marry man to woman in Nature only, is to marry ghost to ghost, phantasm to phantasm.—What can these poor shadows do for each other? In vain do I obey my instincts to the full, and meet her who is my wife only in Natural respects, with the most passionate embracings: when we have done all, we must still feel a hidden dissatisfaction, and own that the attempted union has failed. For nothing but God can fill the void, and satisfy the need: nothing but marriage in the Godly House can supply that which the marrying really seek. The tyro in the camp of love encounters in some nook an object his instincts tell him he was seeking. Then he is struck; then he takes his fill of gazing, and for some time it is enough only to gaze,—only to look at her, without expecting a return. In a little while, however, the instincts are more clamorous; and nothing will serve his turn now, but to be spoken to, if only in common words, by that holy idol. Soon common words lost their satisfaction; larger demands are made; and unless those words are somewhat tremulous in their tones, or personal in their character; and unless eyes and palms tell audibly some certain tales; all that has past hitherto is accounted nothing. The boon being at length granted, the want grows; and casting his eyes

upon all the rhymes of Nature, the dualities of the world, the lover exclaims in his heart,

“What are all these kisses worth
If I kiss not thee?”

At first, however, because he is in such a sweet prevailing awe of his idol, and so fearful of paining by any unwelcome forwardness, he is content to kiss only her fair hand, and deems that almost too vivid a happiness. But by and by, see how ambitious he grows! for now he has it in his audacious thought to

“—skip
From her hand unto her lip!”

and sure enough, in some happy moment of unusual confidence,

“His erewhile timid lips grow bold,
And poesie with hers in dewy rhyme.”

For the present, this is a consummation the greatest and proudest his boyish heart could think of: but sooner or later, larger and more serious demands are sure to be made;

“He feels that pleasures such as these
No longer can suffice.”

Strange!—is it not?—that he cannot see this one plain truth; that though he obtain the last consummation of Natural love, he will still be no nearer what he seeks. The most extensive concessions on the part of his idol now, do not give him a sweeter thrill, than once, only to touch her garment's hem. Why will not people understand, that nothing can satisfy the soul's infinite want, but an infinite supply?

26. In Christ only is this Infinitude to be found. And therefore, in marrying, we must make this the grand principle of marriage; as psychical beings, the pair must marry *triunely*, and not *dually*. They must marry, above all things, in the sphere in which alone they can find an infinite supply. They must marry by external perception of God, or it is no real union. The man must love his wife

“Because her face is turned to the same skies.”

—and the wife her husband. Substance must embrace Substance in the pair, as well as shadow shadow. All love built on sexual marriage is unsatisfying, and fades and dies. True Love

only is imperishable; and that only is true Love, wherein, through the man and the woman, God loveth God. The most solid, the most ravishing happiness it is, when the pair can behold Spiritually, Truth, Power, Beauty, Light, Life, Goodness, and Love, in each other:—all intellectual and carnal, all animal, vegetable, and mineral loves are trash, when compared with this exalted transport which two Human beings feel, when, through their outward senses, God sees God. *Solid Happiness?*—the intellectual Earth sends up a mournful plaint, with winds in its grass and leaves, and sighs out sorrowfully, ‘*It is not in me!*’ *True Happiness?*—the sensual Sea, with all its forlorn waves, roars out over its hollow caverns, like a beast in agony, and still it is, ‘*It is not in me!*’—But in *Heaven*, at God’s right hand, is fulness of joy, and pleasure for evermore.

27. Love of God only is durable: and that lives for ever. Dearly as you hold each other, your love sooner or later fades and withers, unless it be rooted and grounded in Heaven. What is written there, Time rubs not out; but his remorseless sponge passes over all mere sexual affections. Lay up mutually treasure in *Heaven*, and it is yours for ever: because there neither moth nor rust doth corrupt, nor do any thieves break through or steal. For when, through two human beings, God embraces God, no period shall ever be put to the Divine enravishment. This is the real source of that intuition which all true poets have of the immortality of Love. It is always admitted by these seers, in spite of the scepticism of ‘common sense,’ that this, though nothing else, endures.

“Time doth transfix the flourish set on youth,
And delves the parallels in beauty’s brow;”

but true Love fades not, and cannot vanish away. Thus John Keats testifies,

“The ancient harps have sung
Love never dies, but lives, Immortal Lord!”

And Coventry Patmore declares,

“Before there be extinguished
One minutest flame, Love-fanned,
The pyramids of Egypt
Shall have no place in the land,
But as a nameless portion
Of its ever-shifting sand.”

This also, as Ralph Emerson testifies, is

“ What rainbows teach, and sunsets shew ;
Verdict which accumulates
From lengthened scroll of human fates,
Voice of earth to earth returned,
Saying, *what is excellent,*
As God lives, is permanent ;
Hearts are dust, hearts' Loves remain,
Hearts' Love will meet thee again.”

And in like manner Shakspeare affirms ;

“ *Love's not Time's fool, though rosy lips and cheeks*
Within his bending sickle's compass come ;
Love alters not with his brief hours and weeks,
But bears it out, e'en to the edge of doom.
If this be error, and upon me proved,
I never writ, and no man ever loved.”

28. The uses of marriage are of two kinds : (1) personal to the pair ; and (2) resultive to the offspring. Of the first, let it be said, that man never makes such effectual progress single, as he might, had he a real mate, and knew how to make hymeneals serve their proper ends. The personal ends of marriage are, advancement Terrene and Divine. Of these, the most important, the all-important, is the last. For the great end of marriage, as regards the pair, is Christian progress. In the path of peace, as trinitized souls, they must live and work together, provoking each other unto LOVE. Then, as the Saviour passes them through sphere after sphere of life, in constant progression, beautifully shall they see God in each other, and bend and worship there. It is the most healthy and invigorating of things, to suffer the magnificent emotions which the perception of virtuous conduct in another gives : but when that other is one who is instinctively correspondent with us, O what intense transport is there,—what health rolls through us, down every nerve ! Then we grow, then we run, then we pant, and exult, and breathe the Godhead of Love and joy.—And what a watchfulness does not this happy vision cause us to put upon our hands and tongues ! For when a man has before him one who is herself Beautiful in word and deed, he is thereby stimulated not only to *correct* in himself whatever may make her less esteem him ; but also to *deserve* such beauty as she brings him. So that a wife, who is a wife,

and not a woman merely tacked and glued to me, is, as it were, a perpetual visible THOU-GOD-SEEST-ME. Through these fair eyes the Omniscient One is looking : God sits and watches *there*. A man had need guard his steps, and every motion of his mind, and will feel that he must do it with tireless zeal, now that he has to bear so visibly

“ This everlasting face-to-face with God ! ”

Thus a livelier sense of Divine supervision is wrought in the man, and now he learns that he has—how many faults! which formerly he could not see. So also is it with the woman living with a godly man. And unless each does thus shew forth a true life, for the encouragement and reproof of the other ; unless our presence gives this beautiful yet serious sense of Divine supervision ; we are not husbands, we are not wives.

29. Therefore the grand end of marriage is progress in the Zion-life. And thus, by true marriage, the lovers “ pass to the true palace of Beauty, more and more inflame their love of it, and by this love extinguishing the base affection, as the sun puts out the fire by shining on the hearth, they become pure and hallowed. By conversation with that which is in itself excellent, magnanimous, lowly, and just, the lover comes to a warmer love of these nobilities, and a quicker apprehension of them. Then, he passes from loving them in one, to loving them in all, and so it is that the one beautiful soul is only the door through which he enters to the society of all true and pure souls. In the particular society of his mate, he attains a clearer sight of any spot, any taint, which her beauty has contracted from this world, and is able to point it out, and this with mutual joy that they are now able, without offence, to indicate blemishes and hindrances in each other, and give to each other all help and comfort in curing the same.” “ At last they discover, that all which at first drew them together,—those once sacred features, that magical play of charms,—was deciduous, had a prospective end, like the scaffolding by which the house was built ; and the purification of the intellect and heart, from year to year, is the real marriage, foreseen and prepared from the first.” “ Thus are we put in training for a Love

which knows not sex, nor person, nor partiality, but which seeketh virtue and wisdom everywhere, to the end of increasing virtue and wisdom."

30. And then, when our further union, even though it have not reached this length, would be less helpful to our growth than a separation, the stroke falls, and we are severed. Nothing, however, is lost to us by the change. It is true, certain inferior and unimportant instincts are unanswered now, which once were answered by my sleeping angel; but that for which only she was truly worth loving,—that which alone I can call by her name, since to it all other properties were separable accidents, is here with me, and loves me now.

"She is to me the same she ever was,
A never-ceasing presence, a life-light,
In the dark watches of the silent night,
Or some far darker passages of day.
If I would weep and mourn her fancied loss,
The azure fire that wells from her calm eyes
Laps up my tears, and tells me she is here.
If I am sick at heart, she sits beside me,
And lays the velvet back of her white hand
Upon my cheek, to ask if all be well,
Or parts the hair upon my heated brows."

For what we have once loved in God, becomes by that act ours for evermore: nothing but wilful sin can rob us of our beloved. A thing of Spiritual Beauty

*"is a joy for ever ;
Its loveliness increases ; it will never
Pass into nothingness, but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing."*

Let us not distrust the Father's hand, when some angel goes: harsh as it may seem to us now, in the end we shall own that our Redeemer hath done all things well. "We need not fear that we can lose anything by the progress of the soul." God "may be trusted to the end. That which is so beautiful and attractive as these relations, must be succeeded only by what is more beautiful, and so on for ever."

31. The other great personal end of marriage, though much less important than the first, is yet very necessary to be attended

to;—I mean, Terrene progression. The individual may advance more rapidly, but he never makes such healthy progress, nor advances so sweetly and completely, nor with so much real profit, as when he can work in company with a corresponsive soul. Here then is another great and beautiful end to be served by marriage. The pair must read, write, study together, intellectually, as well as Mystically. Is a knowledge of Latin, German, Greek; of physiology, geology, or astronomy; useful and beautiful for me? Then it should be so to my wife too, for she has as great a right to it as I.—Do I hear you say, that woman has less Light-faculty than man?—But what then?—Man has less Love than woman; is he therefore incapable of a true, vehement, and lasting affection? Or, because woman has somewhat less Light than man, is she not competent to think justly, and to have a truly illuminated understanding? Apart from the fact, that most females are not absolute *women*, nor males *men*;—the difference between the sexes is nothing like so great as you think. It is most cruel to say that woman is to be withheld from any intellectual study;—as cruel, unnatural, and foolish, as to say that man must never be allowed to love.—It was said of women, by one whose heart was soured by disappointment, that

“Nature made them blinder motions, bounded in a shallower brain:”

And this evidently alludes to the fact, that woman's head is generally smaller than man's. But let us beware of a too mechanical phrenology. It is long since I first learnt that no faith could be put in its indications. And I will tell you why.—Apart from the want of parallelism between the outer and inner tables of the skull; when you have taken fullest note of QUANTITY of brain, you have still the problem of QUALITY to solve. Because there is the greatest difference in the quality of brains; there are all sorts, from the exquisite organization of the archangels, to sheer hasty-pudding. And not only difference of quality in different brains, but difference also in different parts of the same brain, owing partly to habit and education. So that, besides the two measures of QUANTITY and QUALITY, there is a third, DOMINION, to be taken, before you can give a true verdict. It is true, I have naturally a large carnal development; but how know you that

the devils are not all dormant in me, paralyzed by the grace of God in my soul? It may be true, that my natural intellectual powers are small. But suppose circumstances have forced me to put them on the stretch,—how then? I may be a clever man, for all my native deficiencies. It is true, I have but a small natural Heavenly endowment; but will your callipers tell you whether that, small as it is, is not master of me, master of all the other faculties,—my Lord and my God?

32. And with respect to women; always bear in mind, that though the quantity of brain may be less, the quality is mostly better, and the formation and shape, as well as dominion, mostly better to. We will not have it, that woman is to be denied any Terrene progressions. The time will come when these things shall be different; as Zechariah indeed long since prophesied, when he said, that CORN *shall make the young men cheerful, and NEW WINE the maids.*—What WINE is has already been shewn [I, ij, 6]; and thus the prophet means that women shall at length become admitted to their intellectual rights.—And since I have quoted this passage, I may as well shew the poetic meaning of CORN.

33. As WINE refers more especially to intellectual Beauty, Utility, and Love; so CORN signifies intellectual Strength, Life, and Light. Thus Isaac's blessing upon Jacob was this: *The Lord God give thee of the Dew of Heaven, and of the fatness of the Earth;*—that is, Divine and Terrene blessings;—and then, particularizing the latter, he adds—*and plenty of CORN and WINE.*—Thus, when Moses blessed Jeshurun, he said—*Israel shall dwell in safety alone, the fountain of Jacob shall be open, a land of CORN and WINE; also his Heavens shall drop down Dew.* It is true, these blessings had a literal fulfilment, but they referred also to deeper and grander events; not to old Israel only, but to the true Israel of God.—It was said of Ephraim, *Ephraim is a HEIFER that is TAUGHT and loveth to tread out the CORN:*—HEIFER being one of the beasts of the Earth, or Intellect:—referring to the intellectuality of Ephraim. So speaking of the intellectual desolations of the Jews, Joel laments—*the FIELD is withered, the LAND mourneth, for the CORN is wasted, and the new WINE is dried up.*—And Jeremiah says, *He that scattereth Israel*

will gather him, and keep him, as a shepherd doth his flock; for the Lord hath redeemed Jacob, and ransomed him from the hand of him (Lucifer, king of Babel) who was stronger than he. Therefore they shall come and sing in the heights of Zion (the Heavenly faculties), and shall flow together to the goodness of the Lord, for WHEAT, and for WINE, and for OIL, and for the young of the flock and herd—by young of the flock,—meaning Terrene acquisition.

34. But *they shall flow*, it is said, *for OIL*. And by OIL, we are to understand, *Heavenly influences, or Spirituality*.—For this reason, the old kings were anointed with OIL, *upon the top of the head*, to shew that they ought to be great in the kingdom of God, before they could govern the people.—So David saith, *Thou anointest my head with OIL; my cup runneth over*:—signifying the great Spirituality with which God had blessed him.—It is said, *there is treasure to be desired, and OIL in the dwelling of the wise*; and so there is; and it is the having of this pearl of price, this Oil of Heaven, that differences the *truly* wise from the insane.—The Lamp-stands that are before the Lord of the *Earth* [v, iv, 2] discharge golden OIL,—that is, are a means of converting to Spirit the intellectual world. And Jesus also, in His parable of the virgins, beautifully represents the state of the ungodly, by saying that they had no OIL in their lamps; which is the characteristic of the wicked.—Other words also are used to denote the fruits of the Oracular organs; such as INCENSE, DEW, FRANKINCENSE, MILK, BUTTER, and HONEY. Thus the promised land, inherited by all the children of God, is a land flowing with MILK and HONEY.—The invitation given to all is, *Come, buy WINE and MILK, without money and without price*; for, indeed, not all our efforts could deserve either Terrene or Divine blessings, were it not for the free mercy of God.—Thus Jesus (by Whom, also, His Gospel, resuscitated in our own Day, is typified) is represented as tying His FOAL to the *Vine*, and so on,—implying the intellectual beauty and greatness of His Doctrine [Prol. 47]; and then it is added, *His eyes shall be red with WINE,—and His teeth shall be white with MILK*:—to foreshew, also, the Heavenliness of the gospel.—Alluding to this same resurrection from the sepulchre in our own Day, it is said, *The*

MOUNTAINS [Prol. 44] *shall drop down new WINE, and the HILLS shall flow with MILK*: as they have already begun to do.—Now, also, we may know what is meant by that sublime prophecy,—*A virgin shall conceive, and bear a Son, and shall call His name Immanuel*: BUTTER and HONEY shall He eat, that He may know how to refuse the evil, and choose the good.

35. I might continue these remarks at length, but I must not digress longer.—To return, then, to woman: it is quite certain, that in this sixth Day, she will take her just intellectual station, and be *filled with new Wine*, Wine never yet allowed to the generality of the sex. And already the fulfilment of this prophecy we are beginning to see, in our Barretts, Somervilles, Martineaus, and so on; who are partaking, indeed, not of the *Wine* only, but also of the *Corn*.—And truly, between the married pair, there must be no selfish sequestrations: the man who can delight himself in any Terrene acquirement, and yet be unwilling to help his wife thereto, does not deserve to have a wife,—so I tell him. He does not know half her dignity and worth, half the duty he owes to that noble creature at his side. Men must learn heartily to subscribe to that fine saying of Matthew Henry's:—“Woman was not made out of man's head, to top him; nor out of his feet, to be trampled upon by him; but out of his side, to be EQUAL with him; under his arm, to be protected; and near his heart, to be beloved.”

36. ‘This notion of yours about mutual study, is all very well, O philosopher: but as things now are, I fear your scheme is anything but practicable. And I should like to know who is to bring up your children, and attend to your domestic affairs, and cook your meals for you, if you are to let your wife spend her time in studying languages, and sciences, and poetry, and philosophy? Is it not to be apprehended, that while she is solving some deep problem, the pudding in the oven will be burning? And think you that children can be brought up, and especially a large family of them, if the mother is to be reading and composing?’—

37. This is what you say, is it, my friend?—*I thought so*.—But which do you think, now, is of the most consequence;—that the mind of the being, whom you are bound to love and cherish,

should be degraded, diminished, stunted; or that your base appetites should be indulged?—Make your wife what it is your duty to make her, *I* say;—and let your pudding burn to cinders, aye, and perish for ever, with all its tribe, rather than that any portion of woman's soul should be lost to her and you!—Alas, my friends, we are destroying each other for our bellies' sake. For messes of pottage we are selling woman's birthright. We are cramping her mind, and robbing her of some of her noblest progressions,—and it is our base appetites that do it all. Were but this abomination of cooking done away, among the middle and lower classes; instead of living in ignorance, and growing old in a round of soul-wasting insignificant duties; our women would, in a manner, grow younger and more glorious every day.

38. But you said something about the hindrance of a large family.—Well, dear friend: if it be so impossible for her to cultivate her soul, from the increase of family, I should like to know what business she has with a large family? And by what law so imperative it is, that this increase, so deleterious, should accrue? I have not yet heard that children ever drop down from the skies, or come without asking for.—No parents, let it be said boldly, have a right to more children than they can do their duty to. No woman has a right to be subjected *often* to that “martyrdom of maternity.” The mother must *educate* her child: and she cannot do this, if she must leave it, while very young, to attend to its successor. Indeed, when the laws of human happiness are universally understood, a large family will very seldom be heard of. We want more parents to the same number of children. It is only *secondarily* important that a great number of children should be born; but it is *vitally* important that every child that does come into the world, should be birthed and brought up properly.

39. For the mothers' sake, let me plead, as well as for the children:—yes, for the mothers, who might be happy in their lives, and beautiful, but for these dreadful demands made upon them. Have you,—O man,—O monster!—no pity, no remorse? Year after year you put a burden on your partner, which robs her—see!—of her youth, her health, her happiness; which is filling your house with cares and troubles; which is driving

away all the poesies and loves that flutter now, alas! only over the young.—We say

“Beauty is but a vain, a fleeting good,”

and pretend to sigh over the departed roses and glories: but it is *ourselves*, our base appetites, gustative, and sensual of all kinds, that have done it all. Were women taught to love the fresh air and much exercise therein; to shun all perturbations of mind, and hankering after the future; and released from the consuming toils of cooking, and the pains and penalties of a large family: they would in most cases carry the freshness and bloom of youth into their later years, and remain hopeful, and peaceful, and lovely, and rich in physical as well as psychical charms, to an advanced age.

40. It is the RIGHT of every man and woman, physically and psychically prepared, to marry, or be married. Every custom or institution that hinders this, in society, is *wrong*. But no one is justified in bringing disease into the world; in begetting an organization which must produce serious unhappiness.—What right have I to cause to be born, a being, who, from hereditary defect, must be the victim of an evil soul, or a diseased and painful body?—Never forget, however, that of the marriages, the Spiritual and intellectual are much more essential than the rest.—And though it would be wrong in you to inflict your ill constitution on a child, yet there is no reason why you should not civilly marry or be married. If both parties are willing, they have a perfect right to be united under the same roof in all but Serpentine respects. But, of course, if the parties cannot ensure their own mastery of passion, they must be satisfied to live apart.—Thus I say to none, Do not marry:—but I do say, Be aware what it is you are doing, before you dare to be a party in the formation of any being, who may live to have cause to curse you. However, in such a case of self-denial, let there be, before marriage, a proper understanding. Then, if consent be accorded, let the civil contract be made. For it is good that they who love should live together, the more fully to complete the union of the two noble psychical natures.

41. With respect to the marriage-end, as relates to the off-

spring:—I have already said, that on the shape, quality, quantity, and dominion of the cerebral organization of the parents, depends the natural disposition of the child: and that all organization depends on causes existing within the organizers. And though in no one case can it be predicted with exact certainty, what the children of certain parents *must* be; since the elements to be taken into account are so various and subtle: when we look from individual to general instances, we shall see at once, how true, how potent is the operation of this law. And when the time shall come, when the Sacred Marriage shall be generally fulfilled; the result will be a general beauty and perfection, physical and psychical, in the offspring; and disease, defect, excess, and ugliness will be the rare exception, instead of, as now, almost the rule. Therefore do we say, that in this law of generation, so beautiful to the beautiful, so froward to the froward, lies the only possible regeneration of the *race*. The children need to be BORN holy and pure, and thus to be freed from that original taint of sin which now is mostly upon them. *Institutional remedies* are good, and must never be overlooked; but *constitutional preventives* are far, far better.

42. And, finally, let not those think themselves unblessed, who are deprived of marriage blessings. For it is nobler to love, than to be loved. True enough, we lack those outward qualities, which would give us power to attract attention and love. True enough, though our souls may naturally ache for human love, and yearn for it, with sighs, with tears; yet none there be will love us.—*None?* God loves us. We cannot sigh but He hears: there is not a tear shed by us, but lo! He knoweth it altogether. It is well with others, when they are blessed with friend, and wife, and child; but also, at all times, it is well with us. And, after all, it does not vitally concern any of us, whether others love us or no: our right aim is to be lovely and to love, and not to be beloved. Oh, let us know, that if Love be ours, all is ours. We want for nothing then. Let us love the trees, my friends, the stones, the stars. And do not let us sit here, wetting our path with these selfish tears, because we are unbeloved; but go out and love these glorious men and women, and these dear little children in the streets. O, there is nothing so sweet as this

Divine enravishment of Love! For no man that lives in Love, can look at a happy face, but straightway the invisible pearls and diamonds fall from him on all sides in showers of blessing. That little child, with its large wondrous eyes; that girl, with calm and gentle face; that fine creature, with such beautiful intention in her glance; that wan factory-girl, with face and arms white, as with the reflection of the coming shroud; that poor halt one, or blind, that went slowly on the way;—all went past you, and spent no thought on the seemingly unobservant stranger: but all the while, you were placing a garland of flowery benison on each head. Yes, this is what we are to live for; what we are to strive for:—it is a little thing to be loved, but to love is all.—Let us, then, love these dear people;—yea, let us, my friends! The talented may think me talentless, and esteem me not; the monied deem me moneyless, and heed me not; the lovely in body or in soul, slight me, and pass me by;—

*“ Yet, though I cannot be beloved,
Still let me love ! ”*

EPILOGUE.

1. And now let me urge upon you the necessity of not *reading* this book merely, but of *living* it. It is not a book of fine speculation or fine writing, that will do for holidays or so: it is for home that it is written, for every-day life, there being nothing herein that does not bear upon possibility and practice. Learn, dear friends, to live this book, and then you will know whether I speak true things. So long as you indulge in *any* carnality, whether of eating, drinking, smoking, or elsewhat, you cannot judge this doctrine truly. By ALL diabolisms,—not merely by the *unfashionable* ones; by ANY one sensual propensity indulged, you in part stupefy that portion of your soul which alone can judge truly the doctrine of the Atonement.—*If any man*, said Jesus, *shall do God's will, he shall know of the doctrine whether it be of God.* And this is the only true law of Vision:—he shall SEE only what he is: and the higher duty carries him, the higher and the clearer shall be his vision of God. If you would know of the doctrine, you must learn to unsensualize your nature, that so you may with some effect hear the holy One who speaks and pleads within you. You must first *do the will*, by abstaining from ALL the works of the Devil; and then, and not till then, will you TRULY *comprehend the words.* You may doubt the

truth of the law of Vision, but is *is* true, notwithstanding. When first I tried to read James Greaves's letters, I thought the man mad, the book seemed such a mass of raving absurdities. But having found out, about that time, that a simpler diet than I had been used to, enabled me to pursue certain poetical studies with more effect; and having also begun, though only in a small degree, to let the Divine Agent act upon my psychical organism; Greaves's book began to be so much plainer to me, that here and there I could discern, though still but fitfully, a true and lucid meaning. Persevering in the same course of diet and submission to the teachings of the Divine Spirit, by and by whole paragraphs, and then whole pages of the book, became opened to me; until at last, as far as I recollect, there was not a sentiment in the volume, the clear meaning of which I could not see. The reader of this book of the Evangel of Love, must obtain the clue to its highest intention in the same way: for there is no other. He will deem all I say of Spirit, madness and folly, unless he allows himself to be centrally instigated by Christ, anointing his eyes with the Divine eye-salve, in order that he may *see*. If you would judge rightly of this book, dear friends, you must learn to enter into the requisite soul. It is a book to *think* over, to *tremble* over, to *weep* over, if you will;—above all, to *pray* over. You must not expect to see the propriety of its Spiritual affirmations, unless you will live simply, pray centrally, avoid all excitements and perturbations, and submit your whole soul to the teachings of Him who stands at the door and knocks. You may have an *intellectual* understanding of it, but you cannot see its *true* mean and propriety, without you put yourself *Mystically en rapport* with the Most High.—My doctrine, as far as it relates to Spirituals, is not mine, but His that sent me. **AND IF ANY MAN WILL DO THE WILL OF MY FATHER, HE SHALL KNOW OF THE DOCTRINE WHETHER IT BE OF GOD.**

2. And will you have patience with me, while, before I am possibly dumb to you for ever, I try earnestly to impress upon you the necessity of pressing into the Atonement of Jesus, and obtaining an interest in His Body and Blood? Remember, dear friends, there is no name given under heaven whereby men can be saved, but the name of Jesus. Remember, Oh! remember,

you cannot become happy, nor tread the way of peace, without eating of Christ's Flesh ; and you cannot eat of His Flesh, without drinking of His Blood. *And His Flesh is meat indeed; and His Blood is drink indeed.*—There is no other way of salvation than by the Cross of Christ. The Tree of Life cannot be come at, but by travelling in the way of the Sword. Let me point, and still point, and ever point you, dear friends, to the Cross; for only by that symbol can you be healed. Let me cry ever, '*Behold the Lamb of God, that taketh away the sin of the world!*' Do not be afraid of washing in this fountain opened for sin and for uncleanness. Those who have not been baptized into Christ's Body, through his Blood, think the way rugged, and cruel, and full of aching bones. And they would not have us go up, each to his Calvary ;—they call it '*Golgotha!*'—the place of a grinning frightful skull ! But we know how healthful is the Blood, how sweet the Flesh of the Heavenly Sacrament. Beautiful for odour are these sorrow-flowers, that carpet the way of peace. And it is a faithful saying, and worthy of ALL acceptation, that Christ Jesus came once mystically, and comes manifestly always, into the world, to save sinners.

3. I protest, dear friends, and protest to you, that not without pains shall you well enter the kingdom of Heaven. Your own lusts will fight against you ; your foes shall be they of your inner household, because you have begun to hate, and to crucify and crucify them. I have sat at table with those who were eating delicious meats, till my whole frame has been afflicted, as with a gnawing frenzy, because I would not let myself indulge. I thank my God, it never is so with me now ; but it will be so with almost all at first, except the nobler-born.

4. It is nowhere said, that a man may not be a child of the Adoption, and yet smoke, and drink sensually, and fulfil many lusts. But it is asserted, that no person who does this can attain to the clearest heights of Spirit, and have anything but fitful vision of God. For as sure as ever he is in any point sensual, so surely are some of the highest, purest portions of his soul, some of the brightest and truest passages in the Sacred Scriptures of God, blotted out within him, slain by the Sword. Do not listen to what any such can say to you, on these sacred matters. Re-

member, your grand duty it is, to accept the plan of Salvation Christ comes into the world to teach, in its integrity; and that *without shedding of Blood there is no remission.*

5. The English Babylonians will say, that your 'new religion' is a religion of works; and that you are trusting to your own merits, your own strength, for salvation. But I say, *God forbid you should do so!* If you rely on your own strength, you are already fallen: you have been leaning on a broken reed. If you think your own well-doings can save you, you are fearfully, grievously mistaken. The believer must cry ever, '*None but Christ! none but Christ!*' The Christian must know always, that of himself he can do nothing, except to plunge deeper and deeper into the flames of hell: *where the worm dieth not, and the fire is not quenched.*—Poor, weak, blind, naked, miserable creature! what can man do for his own redemption? By Grace are we saved, and that not of ourselves, it is the gift of God. We cannot do one good thing of ourselves;—all we can do is, to suffer God to work in us, to will and to do of His good pleasure. Only by Christ strengthening us, can we do anything; but with Him, we can do all. I have no merit of my own, I can have none: I disclaim all power to save one limb or vestige of my soul, except by laying hold on the strength of the Divinity. I rely for pardon simply and wholly on the merits of the Atonement of my Saviour, which is of the free mercy of God. Forbid it, Lord! that I should glory, save in the Cross of Christ my God; **BY WHICH THE WORLD IS CRUCIFIED TO ME, AND I UNTO THE WORLD.**

6. And let me also caution those who desire to press into the Body through the Blood of Christ, what is the true ground of the self-denial which we preach. The necessity of self-denial has always been felt by men, directly they have risen into high Spiritual conditions; but because the science of religion was not well understood, they fell into many grievous errors. For, seeing what a blessed thing it was to abstain from sensualities, they thought *all* pleasures that were not of the Most High, were alike deleterious, and so tried to make their lives as wretched as they could. Eating and drinking sensually were bad, they knew: then they half-starved themselves, and thought *that* a Christian duty.

And the great mistake they made, was in having too obscure notions of the human constitution; for they thought man consisted of a body and soul, as two distinct principles; and that the body was the cause of all their inability to enjoy Spiritual pleasures, the soul's only hope being in a redemption from the dark investiture of the body. They did not know, that what they called their body, was not a distinct principle, but was merely their mineral-, vegetabil-, and animal-ity; and that the carnal mind is not in these, but is in the soul,—the third psychological sphere. It is right and needful to do penances, but *there* only are they to be done. And no bodily pain is to be voluntarily inflicted, unless it be unavoidable, in subduing the carnal mind. The only end of self-denial is to promote the fuller, finer, and higher development of the woman or man, and whatever really makes us less blessed in our lives, less useful to our kind, is never a justifiable self-denial.

7. The Babylonians will hate you, and revile and persecute you, and will say all manner of evil against you. They will look askance at you, as if you were a loathsome thing, and will shun you, or frown on you in the streets. And they will call you *hypocrite, deist, fanatic, infidel, madman, fool*, and heap slander and scorn upon your name. Yet be not angry with them, but love them; yea, love and pray for them.—However, let all men know plainly, that you have not done what you have done, without counting the cost:—that it may blight your worldly prospects, it may make you an outcast, and an indignation; but that no sarcasm, no ridicule, no sneer, no persecution, can avail against you; for that you have set your mind upon the Truth; and to the Truth you are resolved to live and die.

8. And remember, you shall have no quarrel with any on account of creed. You are to love all who, not *nominally* perhaps, but yet *really*, love the Lord Jesus in sincerity. You are to take them by the hand, and to bid your brother and sister heartily God speed. Pagan, Mahometan, Jew, Papist, Episcopalian, or Dissenter; are all to be embraced in the arms of your affection. The Babylonians will not love you; but if you refuse to love them, you also will prove yourself to be a Babylonian. There is but one religion in the world, though it has many names and

forms, and degrees of purity and corruption. And although it is of very great importance indeed, that all men should learn to embrace the purest and noblest form ; and although it should be always matter of high rejoicing among the angels of God, when a Pagan becomes elevated into a Papist, a Papist into an Episcopalian, an Episcopalian into a truly enlarged Dissenter, or a Dissenter into a Catholic Christian, and all attempts to effect such a change should be most earnestly encouraged ; yet under every form the angels of God may truly live and grow. The Heavenly hosts do not all sit together, but are one above another, according to their rank, on the sides of the Mount of God. What! shall Gabriel quarrel with Michael, because sitting higher or lower than he? Shall Raphael write a fierce book, or argue with Uriel, to triumph over him, because Uriel sees things less clearly than he? Nay, let him rather take him by the hand, and teach him how to win a patent of equal nobility with his own, for till this is done, the twain can never sit in the same seat together. It may very much abate any undue heat of proselytism, to consider that very few, at present, could live vitally under a wide form of creed. Most people need a God as wilful and personal as themselves, and a rule of faith very sensuous, or they cannot believe and live. Woe, indeed, unto you, if you preach not the Gospel!—but then, remember, that the Gospel of Christ, is the denial of the carnal, and the enthronement of the Divine faculties :—and with this, creed and system have nothing to do. The Gospel of Reconciliation, by the cross of self-denial, must be preached faithfully to all : but it is nowise essential, that this, and an enlarged view of the Universe, should go together. All men will learn at last to see intellectual truth : but be not angry with them because they cannot see it now. Beware of being too spasmodic a reformer, and of having too little patience with the old tattered creeds. You must learn to admire and love the Episcopalian as well as the Dissenter, and feel an interest in the efforts alike of all good men. Sitting in their assemblies, if you let Spirit deeply act in you, you will find your heart filled towards them with the sweetest outgushings of love. You will learn to admire and esteem them, even though they frown upon you ; and when they revile, will not dream of reviling again.

You will not even hate hate, or scorn scorn ; being free from all hating and scorning.—*Little Children in Christ, love one another!*

9. Finally : am I speaking to a sister who has forsaken the Guide of her youth, and forgotten the Covenant of her God?—To one whose misery it is that she has listened to the deceiver's words,

“Thrown her affections in his charmed power,
Reserved the stalk, and given him all her flower?”

Do I address a brother, who has run into the quags of sin, and stands now bemired and despairing? O, still, though defiled by ninety and nine times, you may obtain the forgiveness of sins. There is virtue in the Blood of Calvary, there is cleansing for the most scarlet crimes. The voice of the Redeemer speaks to you for aye, and may be heard, if you will but dip your finger in His passion's purple streams, and make the mark of the cross on your soul.

“You cannot go
So far, far down, but you shall know
That Voice, and answer from below.”

Because all crimes are forgiven unto men except the sin against Spirit: the finally refusing to receive Him, and become His little child. You may be old, you may be dying, but still there is a Door, there is a Fountain open for the worst uncleanness. Will you not enter? Will you not wash, and be made white in this Blood of the Lamb? Oh it is an easy yoke,—this Gospel of Love;—a blessed life, a path of pleasantness, a way of peace. O ye thirsty, wretched, insane souls, come hither, where the springs of Life and health flow. Come ye to the Waters, come, buy Wine; and, above all, Milk; without money, and without price. For Spirit and the Bride say ‘Come :’ and let him that heareth say ‘Come :’ and I also will say ‘Come : yea, let him that is athirst, Come and welcome;—and whosoever will, let him take of the Water of Life *FREELY*.’

SYNONYMS.

- 1 Universe.
- 2 God.
- 3 the All.

-
- 1 Altar.
 - 2 Eden.
 - 3 knowable Universe.

-
- 1 Ineffable.
 - 2 first persona.
 - 3 Father.

-
- 1 Spirit.
 - 2 Most High.
 - 3 God.
 - 4 Christ.
 - 5 Holy Ghost.
 - 6 Saviour.
 - 7 Jesus.
 - 8 Redeemer.
 - 9 second persona.
 - 10 Son.
 - 11 Supernature.
 - 12 Reality.
 - 13 Being.
 - 14 Word of God.
 - 15 Lord.
 - 16 Jehovah.
 - 17 Truth.
 - 18 Might.
 - 19 Beauty.
 - 20 Light.
 - 21 Life.
 - 22 Goodness.
 - 23 Love.

-
- 1 Matter.
 - 2 Nature.
 - 3 third persona.

-
- 1 Man.
 - 2 God.

-
- 1 Man.

- 2 Angel.

-
- 1 Heavenly.
 - 2 Celestial.
 - 3 Temple.
 - 4 Divine.
 - 5 Zion.
 - 6 Mystic.
 - 7 Spiritual.
 - 8 Oracular.
 - 9 Transcendental.
 - 10 Biblical.
 - 11 Being.
 - 12 Thronic.
 - 13 Supernatural.
 - 14 Most High.
 - 15 Godly.
 - 16 Christly.
 - 17 Angelic.

-
- 1 Soulic.
 - 2 of the Universal Soul.

-
- 1 Bodysoul-ic.
 - 2 Psychesome-ic.

-
- 1 Bodilic.
 - 2 of the Universal Body.

-
- 1 Heaven, or Heavens.
 - 2 Scriptures of God.
 - 3 Word of God.
 - 4 Celestial faculties.
 - 5 Temple of God.
 - 6 House of God.
 - 7 Skies.

-
- 1 Heaven, or Heavens.

-
- 2 Air.
 - 3 Zion.
 - 4 Spiritual class of men.

- 1 Earth, or Ground, or Land.
- 2 intellectual faculties.

-
- 1 Earth, or Land, or Ground.
 - 2 intellectual class of men.

-
- 1 Sea, or Seas.
 - 2 carnal faculties.

-
- 1 Sea, or Seas.
 - 2 carnal class of men

-
- 1 Earthly.
 - 2 Terrene.
 - 3 intellectual.

-
- 1 Marine.
 - 2 selfish.
 - 3 sensual.
 - 4 diabolical.
 - 5 carnal.

-
- 1 psychical.
 - 2 of the soul or mind

-
- 1 physical.
 - 2 of the body of an individual.

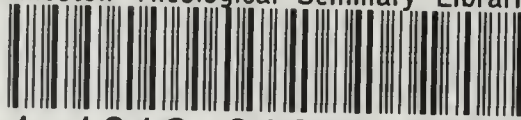
-
- 1 trine, or triune, or trinitized.
 - 2 converted.
 - 3 regenerated.
 - 4 Supernatural.

-
- 1 dual.
 - 2 unconverted.
 - 3 unregenerated.
 - 4 Natural.

**IN COMPLIANCE WITH CURRENT
COPYRIGHT LAW
LOCKER & TRAPP INC.
AND
PRINCETON UNIVERSITY
PRODUCED THIS REPLACEMENT VOLUME
ON WEYERHAEUSER COUGAR OPAQUE NATURAL PAPER,
THAT MEETS ANSI/NISO STANDARDS Z39.48-1992
TO REPLACE THE IRREPARABLY
DETERIORATED ORIGINAL**

2000

Princeton Theological Seminary Libraries



1 1012 01236 3653

